

A  
RETECTION,  
OR DISCOVERIE  
OF A FALSE DE-  
TECTION: *F-14-26*

Containing a true defence of two booke,  
intituled, *Synopsis Papismi*, and *Tetrastylon Pa-*  
*pisticum*, together with the author of them, against  
diuers pretended *untruths, contradictions, falsifi-*  
*cations of authors, corruptions of Scrip-*  
*ture, obiected against the said*  
*booke in a certaine Libell*  
*lately published.*



Wherein the *unjust accusations of the Libeller, his*  
*sophisticall cauils, and uncharitable slau-*  
*ders are displayed.*

108.31.35.

Though mine aduersarie should write a booke against  
me, would not I take it vpon my shoulder, and binde it as a  
crown vnto me?

*Augustine cont. Petilian. lib. 3. 2. Non ago ut efficiar homini*  
*conuictiando superior, sed errorem conuincendo salubrior: I go*  
*not about to be superior vnto him in railing, but founder in*  
*refuting his error.*

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## THE PREFACE TO THE READER.

**S**aint Paul both as a Prophet fore-  
seeing the state of Christ's Church,  
and as an Apostle teaching how  
we should behauue our selues, saith,  
There must bee heresies, that  
they, which are approued among you, may  
be knowne, 1. Cor. 11. 19. For though it be pos-  
sible ~~to finde~~ <sup>to see a thing</sup> a countrie without wilde beasts,  
as they doe write of Crete: yet a commonwealthe  
without enemies, a religion without gainsayers, a  
Church without heresies, is not to be found: Even  
Creta, which was freed from wilde beasts, was pe-  
stered with brutish beastly men, liers, evill bea-  
stes, slow bellies, Tit. 1. 12. The Church of England  
likewise wanteth not prouie whisperers and car-  
pers at religion, maligners of the present state,  
and professed enemies to all that loue the truth:  
which as heretofore hath diversly appeared to be  
most true; so the flames of this fire of malice pri-  
uileie kindled, haue of late burnt worth in a cer-  
taine slaunderous Libell or infectiue, especially  
directed and intended against two particular per-

sons,

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sons, one of excellent learning and singular industrie, Master D. Sutcliffe: the other, though not worthie to be ioyned with him in that quarrell, a well willer likewise of religion, and to his vtmost power a defender of the same. These two need not take it to be a disgrace, that they are singled out, and made markes to shooe at: but rather as Eudamidas said concerning the Thebanes, whom Alexander onely excepted, proclaiming libertie to depart to the rest of the Grecians: This decree though it seeme hard, yet is glorious to you, because Alexander onely feareth you: which though it cannot be said alike of both these defenders, yet as it appeareth, the one is feared of them; so the other hath no cause to feare them.

The Libeller having first discharged upon that learned writer before named, doth renew his second battaile against the other, laying siege to two of his fortresses, I meane his two booke, Synopsis Papismi, and Tetraitleyon : in which enterprise he promiseth himselfe a notable victorie, not remembryng that saying : Let not him that girdeth his harnesse, boast himselfe, as he that putteth it off, I. King. 20.11. Augustine saith, Facile est, vt quisque Augustinum vincat, videris utrum veritate, an clamore : It is an easie matter to ouercome Augustine, but see it be not rather with crying and outfacing, then in truth, epist. 174. So may we say to this boasting and bragging Thraso : I doubt not but his imagined victorie will fall out to be such, as Pyrrhus

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was against the Romanes: If we ouercome but ~~as in plas~~  
once more (saith he) wee are vndone. It had ~~now~~ ~~now~~  
been much better, in mine opinion, if the Libeller <sup>oratōp, διαδι-</sup>  
<sup>λαράp.</sup> had barkened to S. Paul, to haue auoyded op-  
positions of science falsely so called, 1. Tim. 6.  
vers. 20. that is, not to haue opposed himselfe and  
his small skill and false knowledge against the  
truth. But this their opposition redoundeth much  
to the benefit of the Church of Christ: first, by this  
meanes they discouer the nakednes of their cause,  
that cannot be maintained but by railing, and  
slanders: as Hierome saith: Itæ machinæ  
hæreticorum, vt conuicti de perfidia ad ma- <sup>Apol. 3. ad-</sup>  
ledicta se conferant: These are the engines of <sup>utrius Ruffin.</sup>  
heretikes, that being conuicted of their faithlesse  
doctrine, turne themselues to railing. So that one <sup>is ready</sup> on  
reading their mad writings and furious stile, may <sup>read</sup> <sup>say</sup> of them <sup>is</sup>  
as Diogenes to a phrantike and wit- <sup>oratōp.</sup>  
lesse yong man: Thy father was drunke when  
he begat thee. But, as the saying is, Like lippes, <sup>οὐδὲν δ</sup>  
like lettice, like religion, such writing, like au- <sup>δῶν, ιερῶν</sup>  
thors, like booke: Like to Demonides slippers, <sup>διάρροια.</sup>  
which were culfaoured, yet fit for his lame  
feete.

Secondly, by these barking fits and hollow ec-  
choes, I trust others will be awakened from their  
sleepe, and bend themselues to defend the truith  
by them defaced, and maintaine religion by them  
diminished, and hereby be put in remembrance 2. Tim. 1. 6.  
to stirre vp the gift of God, which is in them.  
For (as the Apostle saith) God hath not giuen

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Dialog. 1.  
aduers. Pe-  
lagian.

μὴ τοὺς τὰς  
γίνεται  
μηδεὶς δια-  
ποτα.

τὸν διετέλε  
αὐτὸν τὸν  
προέκτοντα  
διπότα.

vs the spirit of feare, but of power & of loue, and of a sound minde ; that they may say with Hierome: Breuiter respondeo, nunquam me haereticis pepercisse, sed omni egistic studio, ut hostes ecclesiae mei quoque hostes fierent : I answere briefly, that I never spared heretikes, but did wholy studie, that the enemis of the Church should also become mine enemis. Onomademus gave counsell, in a certaine sedition

and commision in Chius, that all the enemis should not be expelled, least we should then begin to fall out with our friends, saith he. Nasica, when Carthage was destroyed, used to say, that the Romane state was daungerous, because now they had none left, whom they needed to feare.

And Antigonus, when he heard that Zeno the Philosopher was dead, said, That the theater of his exploits was taken away. In like manner, if Religion had no forren enemies, we should haue cause more to feare domesticall contention : and if superstition found no patrones to fauour it, the truth would haue fewer friends to uphold it : the opposition therefore of gainsayers doth make the defence of the truth more glorious : and the diligence of the aduersarie to offend, should make vs more readie to defend the truth : and as the Orator <sup>τοῦτον</sup> Iulianus <sup>τοῦτον</sup> cle answered the Cirrheans, to fight night and day in the maintenance of the truth. Like as, <sup>τοῦτον</sup> when a fire is kindled in a citie, it is not fit that the standers by should looke on and doe nothing, <sup>τοῦτον</sup> but every one in that case ought to set to his hel-  
ping

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ping hand to quench the flames: so should wee  
seeke to put out those sparks of superstition, which  
begin to be blowne from the coales of Popery and  
false religion. And in this respect, that law of So-  
lon is not much to be misliked: who decreed <sup>1704.1.2.2.2.</sup>  
him to be infamous, that in the commotion <sup>1704.1.2.2.2.</sup>  
of the citie, would ioyne to neither part. So <sup>1704.1.2.2.2.</sup>  
neither is he to be commended, that in this differ- <sup>1704.1.2.2.2.</sup>  
sion of religion, standeth as indfferent and a  
Neuter.

Thirdly, a peculiar benefit may arise to the  
partie impugned and traduced, to profit by the  
admonition of his aduersarie: for as it were no  
shame for him, wherein he hath slipped, to confess  
an error, if he found himselfe guilty: as Augu-  
stine disdained not to retract divers things in his  
workes: and Hierome saith, Imitati etsi erran-  
tem, imitamini correctum: Ye haue imitated  
me, while I erred, imitate me also now being cor-  
rected, Hieron. Ocean. Hippocrates that lea-  
ned Physition did acknowledge his error about  
the sutures or seames of the head, and committed  
the same to writing, least others might by his ex-  
ample be deceived: So this further use one may Plutarch.  
lib. de pro-  
feti. virtut.  
sent.  
make of an enemies reprobation, thereby to be-  
come more cautelous, and to walke more circum-  
spectly: as the Prophet Dauid saith, I will keepe  
my mouth bridled, while y wicked is in my  
sight, Psal. 39.1. Ambrose saith, Laqueus ad- In Psal. 91.  
uersarij sermo noster; loquimur plerumque,  
quod excipiat inimicus, & quasi nostro gla-  
dio

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τῷ μίσοντι  
οὐζεῖται, δέ  
φίλοις αἰσα-  
θεῖται οὐκον  
εὐτελεῖται  
νοπάρχειται· οὐ  
τοῦτο γάρ οὐ  
διαλύεται, οὐ  
τοῦτο διάχειται·  
αλλά οὐτι  
δύνεται διά-  
ταξεῖται αὐ-  
τοῖς.  
χειρὶ τοῦ  
τοῦ λαϊδο-  
ροῦται με, οὐ  
βασιλεῖα με·  
επει.

dio nos vulnerat: Our speech is the aduersaries snare; we often utter that, which the enemie catcheth at, and so woundeth vs with our owne weapon. Antisthenes vised this saying, that he which desired to be sound, had need to haue either louing friends, or angrie enemies: for the one would instruct, the other correct him. For though one be not guiltie of that, which the enemie reproueth, yet he may be more warie not to commit that, which offendeth. As Chrysippus answered one that told him that he was euill spoken of by some: But I wil so leade my life, that no man shall giue credite vnto them. In like manner Philip was wont to say, that he was beholding to his backbiters, for they made him better. And so this carping of the aduersarie will minister occasion of greater circumspektion.

But now to come a little neerer, to take a generall view of this Libellers proceedings: I doe note foure grosse oversights by him committed: I finde his affection to be malicious; his matter triuolous; his manner of handling scandalous; his obiections to himselfe contumelious, being guiltie of the same crimes, wherewith he upbraideth others.

First, if he had espied any such faults in his brother, charitie would that he should haue been first by priuate writing or conference admonished to amend them, not at the first by publike libelling to seeke to defame him. This is our Saviours

rule,

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rule, Matth. 18.15. If thy brother trespass against thee, go and tell him his fault between him and thee alone, &c. Upon which words Origin saith: Non vult continuo te euolare in publicum, &c. Hee will not haue thee straight to flie out into publike censure, &c. Ruffinus saith well to Hierome: Si ebrietas mihi aliqua obrepens, sicut patriarchæ nudauerat turpitudinem, leui palliolo rescripti tui cōtexisses opprobrium, & velasset epistola vigilantis, quem stilus nudauerat dormitantis: If some oversight, as of the Patriarke, had uncovered my nakednes, you should haue hidden my shame with the cloake of your priuate writing, that your wakynge epistle might haue couered that, which the sleepynge penne had vnsoulded. And Plato had good reason thus to say to Socrates, reproving sharply <sup>ix. quarrum</sup> <sup>5. id est. mō-</sup> one of his friends in a publike feast: Had it not <sup>in λατ̄χεα;</sup> <sup>or' 3. ix. 2.</sup> been better to haue spoken these things priuately? And Socrates againe to Plato: Might you not also much better haue told me of this priuately? <sup>principiis  
out in Nātūrā  
ip̄d rēs in  
zūs,</sup>

Secondly, the whole discourse of this Libeller is superfluous and impertinent: for what is this to the truth of religion, or what prejudice to the common cause, if some few places should by some oversight be mistaken? For as Augustine saith: Sine his dici potest, quod volumus: Take them away, and yet we are able to confirme, what we say, cont. Petilian. 3.20. But it falleth out unto them, as the Apostle saith: They would be

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be Doctors of the law, not knowing what they speake, nor whereof they affirme, 1. Timoth. 1. 7. So this challenger taketh upon him to be a great Rabbin in popish learning, and yet leaving the discussing of matters of religion in question, branleth about words and syllables. Hierome saith, *Quis omilla causa in criminum obiectione versatus est: Who leaving the cause would spend the time in objecting of crimes?* aut quid refert si causa cadas, & criminis superes: Or what great matter is it, if you faile in the cause, and preuaile in crimes? Apolog. 3. aduers. Ruffin. And what if this cauiller had his will upon the defender (which he is never like to haue) the cause of religion neither standeth nor falleth with him? I say unto him, as Augustine did to his aduersarie: *Noli attendere quomodo vincatur Augustinus qualisunque unus homo, sed attende potius utrum vinci possit.* \* *veritas: Doe not marke how Augustine, howsoever but one man may be ouercome, but whether the truth may be ouercome.* And as Callicratides said to the Southsayer, that foretold vittorie to the armie, but death to the Captaine: That the Spartane affaires depended not upon one man. Neither doth the defence of the truth relie upon any one mans credit. But as Joseph said to Pharaoh, so may I in this case, Without me God shall answere, Gen. 41. 16.

Now in the third place let vs see the manner of his stile: which is powdered (I warrant you) with

\* Homou-  
fan.

u. mis' tra  
nd. Int. p. 1.

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with such fawfie termes and popish Rhetorike, every page of the Libell so garnished with railing, slandering, givynge the lie, that he cannot be deemed to haue a religious heart, that so prophaneley and uncharitably handleth his tongue. S.Peter saith, If any man speake, let him speake as the words of God, 1.Pet.4.11. Now whether the Libeller do speake the words of God, it shall esuen now appere in the rehearsing of some of his phrases: wherin as Hierome cōplained of his aduersaries:

Ifa nōmen meum frequenter affumitur, car-  
pitur, ac si de libro viuentium deletus essem; Ad Theopb.  
advers, lo-  
an. Hiero-  
solum.

My poore name is so often abused and carped at,

as though I were rased out of the booke of life;

Rhētion did compare Leosthenēs oration to

the Cypres tree, that was faire and tall, but

bare no fruite: so his speech was eloquent and <sup>1500</sup> y<sup>o</sup> or-  
pleasing, yet not profitable. But this Romane Rhei-

tor, neither bringeth good speech nor good mat- <sup>1500</sup> y<sup>o</sup> or-  
ter: yet were his sharpnes somewhat to be borne

withall, if he had any colour or iust cause so to do:

as Hyperides the Rhetorician desired the A-

thenians to consider not onely if he were bi- <sup>1500</sup> y<sup>o</sup> or-  
ter, but if hee were bitter yniustlie without

cause. <sup>1500</sup> y<sup>o</sup> or-  
aynes xi-

Now I will gather out some of his sweete flow-

ers. <sup>aynes xi-</sup>

Fuller of liesthen leaues. pag. 118.

A lie also it is. pag. 123.

He hath here belied vs. pag. 124.

Whether he be a lier or no, &c. pag. 126.

Put

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Detest and forsake so malicious a Mi- nister.	245
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<i>Will not any man now thinke, that this fellow hath well profited in Zoilus Rhetorike? but such is the manner of popish writers: railing and cur- sing is one of their common weapons. They shew themselves not to fight of Michaels side, that durft</i>	

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durſt not giue railing ſentence againſt the diuell, Iud.9. nor yet to be of Pauls ſpirit, that when he called Ananias painted wall, excuſed it by his ignorance, Act. 23.5. But this hath alwaies been the guife of heretikes and other aduersaries to the trueth, with euill and ſlaundrous words to affale the professors thereof. Thus did the Pelagians call Augustine, Cultorem dæmonum, A worſhipper of diuels, cont. Julian.3.18. Petilian the Donatift obieeted againſt him ſinne againſt the holy Ghost, libr.3. cap.62. He ſaid further, that he had damnable ingenium Carneadis, the damnable wit of Carneades, lib.3.20. Thus Celsus behañed himſelfe againſt Origen: whose words we may well uſe in this caſe againſt our aduersaries: Si grauiſter & modeſtiuſ hæc traetaret plus forſitan uiaſionis ſunt habitura, &c. If he handled theſe things grauelly and modeſtly, he might perſuade more: but ſeeing now he ſcoffingly and ſcurriliouſly uittereth many things, dicturi ſumus cum elegantium verborum inopia, vt que nec nactus eſſet, nec leget in tantā incidiſle garrulitatem: we may ſay, that for want of good words, which hee was unſkilfull of, he hath fallen into ſuch a vaine of brabling. Origen. cont. Cels. lib.6. It is ſaid that the Troians went to warre with great noyle and outties, the Grecians in silence: But how ſped they? the ſilence of the Grecians preuailed againſt the Troians oucries. Neither muſt theſe bragging fellowes thiſke to carrie all away with great words.

in ap̄ reḡe  
mūt̄ negu-  
ſūc, n̄ p̄c-  
erūt̄' id' A-  
2891 8178.

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words. They are like to the pratling Pie, that  
chattereth upon every occasion: or rather to the  
Vultures and Kites, that follow the smell of  
stinking carriions, but haue no sense and de-  
light in holesome flesh. So is this Libeller rea-  
dye to take the least occasion to speake euill, and  
seemeth to sport himselfe with great delight in  
filthie and uncleane words: That like as Melan-  
thius said of Diogenes tragedie, that he could  
not see it, because the strange words did hin-  
der the sight thereof: So his uncount termes,  
and unseemely speeches, as a stinking mist and  
gloomie clowde doe coner and bide his slender  
stuffe.

Augustine would not give the lie to Pascen-  
tius the Arrian, though he were worthily de-  
eted thereof, but thus saith unto him: If you say  
those things, which are reported, not to bee  
so done, either your memorie faileth you;  
Non audeo enim dicere te mentiri; aut ego &  
fallor & mentior: For I dare not say you lie,  
or els I am both deceipt & do lie, epist. 174.  
But nothing is more common in the Libellers  
mouth, then you lie, you belie him, a notable  
liar, a shamelesse lie: who herein representeth  
unto vs another Stoical Antipater, who writing  
and railing against Carneades, was called ~~ω-  
μοβίας~~, one that rored or raved with his pen:  
or like unto Salmoneus, that counterfeited Iupi-  
piter's thunder: as Hierome saith, Tu alter no-  
bis Salmoneus omnia per quæ incedis illu-

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*Apolog. 3.* stras, tu flammeus, immo fulmineus, qui in aduers. Ruffin. loquendo fulminas, &c. You are another Salmoneus, which fire all the way where you goe, flashing out lightning, and spitting foorth fire in your speech. But like as men use to alay the heate of wine, with coole water; and so, as Plato saith, Deum insanum alio lobrio castigare, To correct a furious spirit with a tame and sober spirit: So I trust to qualifie this railers furious heate, with a true and modest defence: and not as Heraclitus diseased with the dropsie, desired the Physition to turne the abundance of showers into drought; but to alay his intemperate heate and drought with the pleasant dew of the truth.

ματρόβησις  
διετηρεῖσθαι  
τοσούς τηνότας  
παραποτίσειν.  
αὐχεῖν ὅτε  
πονηρίας  
πολέμου, ὅτε  
αὐχεῖν λαρυ-  
βεῖσα.

I am not purposed to answere him in his owne vaine: for the Scripture teacheth vs, that wee should recompence no man euill for euill, Rom.12.17. Augustine saith to Petilian the Donatist: Si ego tibi vellem maledicta pro maledictis rependere, quid aliud, quam duo maledicti essemus, vt ij, qui nos legerent, alij detestatos abiicerent lana grauitate, alij suaviter haurirent maleuola voluntate: If I would render euill words for euill, what els should we be, but two railers, that they which reade vs, should either of a grave iudgement reiect vs, or els of a corrupt fancie affect vs? It is a sufficient defence against a false accuser not to be guiltie. The heathen Philosopher could say, To be without fault is not the least comfort: Crantor. That saying also of Diogenes is much celebrated,

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ted, who being asked how he might be revenged vpon ~~vn~~ <sup>vn</sup> of his enemie: If thou thy selte (saith he) be- <sup>vn</sup> come a good and an honest man.

Fourthly, it remaineth to be shewed how the Libeller iustly incurreth the same offence, whiche vntruly he obiecteth to others: as first he is guilty of many vntruths: as that none of them reade obtulit, he offered, for proculit, he brought foorth, Genes. 14. pag. 123. that no author can be cited, that saith the fathers of the Inquisition cannot erre, pag. 117. that women are allowed by the Communion booke to be ministers of the Sacrament, Libel. p. 129. which is vntrue: for neither is the baptizing by women collected out of the booke, neither yet is it practised, that I know, in our Church: as a most reverend Prelate hath anouched in these words: For common practise I can say little, but for mine owne experience this I dare affirme, that I haue not knowne one childe so baptized in places, where I haue had to doe, no not sincethe beginning of her Maiesties raigne, &c. And in the same place: I thinke if the circumstances of the booke be well considered, it will appeare that the meaning is, that priuate baptisme is rather to be ministred by some Minister (which in time of necessitie may soonest be come by) then by any woman: Defence of the answere to the aduion. pag. 794. This graue testimonie, omitted in the answere, I thought good here to insert, which is sufficient to

Diuers ap-  
parant vn-  
truths vnic-  
red by the  
Libeller.

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deliuer vs from the vntruthe obiected, and to rebound it upon the accusers head. See the answere more at large to the 7. Slaunger.

Besides, a great vntruthe it is, which he uttereth, pag. 164. contradict. 5. that Luther confesseth, he was stirred vp by y<sup>e</sup> diuell against the Massie: for in the places which he quoteth in the margin, libr. de Miss. angular. tom. 6. fol. 28. tom. 7. Wittemberg. fol. 443. no such thing is to be found, in the edition printed at Wittemberg anno 1558. neither hath Luther any such title, de Miss. angular. in the 6. tome.

A slaunder of Luther, that hee should confess hee was stirred vp of the diuell, to write a- gainst the Massie.

The matter which the Libeller aimeth at, by other mens reading (as it seemeth) rather then his owne, is in Luthers booke, de Miss. priuat. tom. 7. where Luther indeede reporteth, in the beginning of that treatise, how the diuell tempted him in the night, and set before him his hypocrisie, in the celebrating of private Masses, contrary to the institution of Christ, and that therein he committed most grosse idolatrie, in worshipping bread and wine in steed of the boodie and bloud of Christ. And whereas it might be said unto him, that the diuell is a lier, he answereth: Ipse sic adoritur: The diuell so setteth vpon a man, that first he apprehendeth some solide truth, that cannot bee denied, & so doth turne and tosse it, and doth cast such goodly shew vpon a lie, that hee may deceiue the most circumspect: as that thought, that stroke Iudas heart, was true, I haue betrayed innocent bloud:

Bnt

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But this was a lie: Ergo, you must despayre of the mercie of God.

So Luther saith, The diuell lieth not, when he vrgeth a mans sinne: Confessus quidem sum, &c. I confessed being ouercome by the law of God, before the diuell, that I had sinned, and was damned as Iudas: sed verto me ad Christum cum Petro: but I turne my selfe unto Christ with Peter.

This is the summe of the whole narration; there set downe by Luther of this temptation.

Any man may now see the canilling spirits of Papists: Luther onely reporteth how Sathan displayed his hypocrisie and idolatrie, while he was a Massie priest, not to stirre him vp against the Massie, but to bring him into despayre; but that God deliuered him with Peter.

They may say as well that when Sathan sifted Peter, and set before him his sinne, which drew such bitter teares from Peter, that Sathan moued him to repentance: or that when Paul felt the pricke of his flesh, the messenger of Sathan sent to buffet him, whereupon he betooke him to prayer, that Sathan also stirred the Apostle to prayer. So then Luthers conuersion and opposition against the Massie was a sequell, but no effect of Sathan's temptation: the diuell intended his confusion, God thereby wrought his conuersion.

The like canill against Luther is vttered by Bellarmine, and vented againe by the Libeller, pag. 167. that Luther thinketh that if the di-

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uell himselfe should minister the Sacraments, that they might bee fruitfull and effectuall: whereas Luther saith not if the diuell himselfe, that is in his owne person, as the diuell: but these are his words, *ego pono*, but I set downe this, that if I should afterward know, the diuell irrepsisse, to haue crept into the office of a pastor of the church, & in the shape of a man to be called to preach and baptize, &c. that the Sacraments therefore are not without efficacie. Thus they curtail and mangle his words, and alter his meaning at their pleasure.

Untrue also it is, that the *Apocalypse* hath no more ancient authoritie, then the *Councell of Carthage*, p. 130. That Leo confirmed not, that the bloud issuing out of a certaine Crucifixe, was the bloud of Christ, pag. 131. That *Gregorie 7.* was not a sorcerer and adulterer, pag. 159. That it is a fabulous tale of the taking vp of diuers thousands heads of children in *Gregories* mōre, pag. 160. That father *Fox* is belied, whereas he is truly alleaged contradict. 5. pag. 166. That it is a lie, that *Nectarius* abrogated priuate confession, contradict. 6. pag. 169. That the ancient fathers are called heretikes, contradict. 8. p. 177. That we should hold, that adulterie, murther, idolatrie, in the regenerate are no sinnes, contrad. 11. pag. 202. These apparant untruths the *Libeller* uttereth, as more at large may be scene in the severall answers: and therefore he is worthie of *Esops* reward, who being asked what liers gained:

De miss.  
priuat. tom.  
7. p. fol. 243  
p. 2.

## The Preface to the Reader.

ned: That they, when they speake the truth,<sup>in xviij. ad. 1555</sup>  
(faith be) be not beleued.

Nejori p*u*

misericordia.

Secondly, this Libeller is not free from contradictions: he affirmeth, that Saul was elected, and yet damned, pag. 191. contrarie to the opinion of the most learned of his side, who though they hold that a man cannot be certains of his election, yet dare not, neither doe affirme, that election before God may be lost: nay Bellarmine writeth the contrarie, that the elect, per infallibilia media, by infallible meanes, are directed to eternall life: lib. 2. de grat. cap. 9.

Contradic-  
tions.

Likewise he seemeth to affirme, that Martyrs are not to be invocated in the sacrifice of the bo-  
die of Christ, falsific. 10. pag. 251. contrarie to the common practise of the Popish Church, which in the canon of the Masse prayeth to be defended by the merits and prayers of the Saints: see the an-  
swere.

Thirdly, the Libeller himselfe is full of falsifi- Falsificati-  
cations: as pag. 209. contradict. 13. lin. 24. ac-  
cording to his doctrine of originall and eter-  
nall sanctification: where not the eternall  
sanctification, but externall rather and eccl-  
esiasticall of the faithfulls children is spoken of.  
Pag. 244. falsific. 9. he himself leaueth out divers  
materiall words in Augultine, as is noted in the  
answere. He doth the like, pag. 247. falsific. 10. as  
is declared also in the defence, pag. 226. falsific. 5.  
in alleaging a canon of the Councell of Colen, in  
these words, to heare Massie, he addeth Massie, of

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his owne. Pag. 268. corrup. 7. he misreporteth the words inferring thus: He maketh S. Paul to affirme absolutely that faith worketh by loue. See the correction of that corruption.

Fourthly, he is found to be a corrupter of scripture: as pag. 123. untruth 1. the scripture saith it was Samuel, whereas the scripture saith only, Saul knew it was Samuel. Pag. 141. untruth 2. he readeth, Saul an elect and good man, 1. Samuel 9. 2. for, Saul was a goodly young man and faire.

Thus it is evident how the Libellers eyes were blinded, and hoodwinked with selfeloue toward himselfe, and hatred toward others, that while he prieth to finde faults abroad, he forgetterth his owne at home. He should haue remembred our Saviours words to the Iewes, Job. 8. Si quis vestrum peccatum non habet mittat primum lapidem: He that of you is without fault, cast the first stone at her. He should haue taken the beame out of his owne eye, before he had assaied to pull a moate out of his brothers. It falleth out now to him, as Ruffinus saith: Quasi si quis furti alium incusans, id ipsum vnde alium arguit in sinu suo contegat furtum: As if a man should accuse another of theft, and hide a stollen thing in his owne bosome: Inuestiu. in Hieron. Plato, when he saw any uncomely thing to be done by others, would thus say to himselfe apart, Whether I my selfe were not such an one. Thus this carper of others, should first haue examined

me nos ap.  
hū. misere.

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examined himselfe : whereas now the reproch,  
which he would fasten vpon others, of vntruths,  
contradiction, falsification, corruption, is cast  
upon himselfe. Like as Melanthius said to Gor-  
gias the Orator, persuading concord to the Gre-  
cians : This man (saith he) counselleth vs to *εἰς αὐτὸν οὐ*  
peace, being not able to persuade himselfe, *τινὸν γνωσκε*  
his wife, and maide three priuate persons to *καὶ τινὶ Σοφι-*  
haue peace at home. *πειρατανατορεν οὐδενατο* And so this detector of  
others, is detected himselfe, of vntruths, falsifica- *αριστεράν εἰς μέ-*  
tions, corruptions, and that not once or twice, but *πειρατανατορεν.*  
often : whereas in writing, as in warring, as La- *οὐδεὶς οὐτινός εἰς*  
machus said to a souldier craving pardon of his *πολεμούσις εἰς*  
offence, It is not lawfull in warre to offend *αμφοτεῖν.*  
twice.

## THE

# THE ANSWERE TO THE LIBELLERS

## Introduction.

**H**T remaineth now, that in few words an answer be made to the preamble to the Libell, which consisteth of two parts: the extenuation of the defender, and the challenge of the detecter.

For the first: 1. Though the defender take not upon him to be a principall dealer in controueries, nor to be a professed challenger, as the Libeller boldly aduentureth: but doth confess with cont. Julian. Augustine: *Abfit ut mihi apud catholicos* libr.6.c.4. *arrogeam, quod tibi (apud pontificios) arrogare non pudet: vnuſ ſum ē multis qui profanas veftras nouitatis vt poſſumus refutamus, &c.* Farre be it from me, to arrogate that to my ſelfe among Catholikes, which you are not abſamed to challenge (among Papists) I am one amongſt many that doe refute, as wee may, your prop̄hane nouelties, as God hath giuen to euery of vs the meaſure of faith.

2. Yet he maketh no doubt to encounter with this challenger, and is assured he is able to defend, whatſoever by him can be impugned: neither doth he ſhew himſelfe ſuch a terrible backſter, but that a Protestant pygmie, as he ſcornefully calleth him, at any time dare grapple with this Popiſh puſio: who euery where bewrayeth his ignorance:

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ignorance: being neither scene in histories; for then he would not haue denied, that Leo 3. approued the bloud at Mantua to be the bloud of Christ, pag. 131. reported by Platina: nor yet haue called that a fable, of the childrens heads found in Gregories mote, p. 160. which is mentioned in the Epistle of Huldericus Bishop of Augusta to Pope Nicholas: neither would he haue made doubt of that which is alleaged out of Master Fox, concerning Luthers opinion of penance, pag. 166. As the Libeller is ignorant in histories, so neither doth he seeme to be conuer-sant in the Fathers: for then he would not haue doubted of Augustines opinion concerning remission of sinnes had in Iohns baptisme, p. 183. or of Origens concerning Limbus Patrum, pag. 185.

And as he is neither historian, nor read in the Fathers, so he seemeth to be no very good Gram-marian: every where writing Tetrastylon, for Tetrastylon, and in one place Apocalipse, for Apocalypse, pag. 130. lin. 14. and here, where he would seeme to be most eloquent, he writeth pigmie for pygmie, pag. 118. lin. 20. Like as another bragger one Tannerus a Jesuite in a disputation held at Ratisbone, this yeere 1602. for division, fourre times ignorantly cried out, thrusting out his throte ~~division~~. The Libeller sheweth himselfe a right pygmie indeede, and a fillie champion, more worthie to be derided of Grammar boyes, for his pyguncies skill, then Leo Bizantius

The answere to the

3. *Bizantius that little Orator for his pygmies stature. And as meete to be serued, as the schoolmaster to whom Alcibiades gaue a blow vpon the eare, because he said, Nihil se habere Homerum: That he had no skill in Homer: as it seemeth he bath not in Greeke.*

3. *As for rauening wolues in sheepe's cloathing, and your fardle of fables: your selues are the men, that are best knowne by this cognisance: such as the Apostle describeth: that make a shew of godlines, and denie the power thereof, &c. which creepe into houses, and leade captiue simple women laden with sinne, 2.Tim.3.6. which follow prophane and old wiues fables, which the Apostle would haue cast away, 1.Timoth.4.7. Such as Theophilus writeth of to Hierome: Utinam apud vos deponerent hypocrisim, qui occulterent subruere veritatem: I would they amongst yoss would leave their hypocrisie, that secretly are said to subuert the veritie. And Origen speaketh of such: Multi sunt, qui nouen Christi habent, sed veritatem non habent Christi: There are many which haue the name of Christ, but the truth of Christ they haue not. True it is, that when you speake of hypocrisie, and following of fables, you speake of your owne: as Chrysippus said of one that railed vpon him: Thou hast done well, leauing out nothing, that is within thy selfe. And this which the Libeller bath obiectet to vs but in word, shall be verisified vpon him*

Theophil.  
Hieronym.

Hom. 3. in  
Leuitic.

Paulus ad  
Corin. 4.2  
regulam.

## Libellers Introduction.

him in deede: *As a cunning artificer said to the Athenians, when another bragging workman had promised much: That which this man hath said, I will performe.*

4. Concerning your counterfeit spirit, with the white sheete, and flashing firebox: I feare me that in you the euill spirit doth more then counterfeit, vsing your tongue and penne indeed, as an instrument of lying and flaundering: For he is a lier and the father thereof, Iohn 8.44. *Apolog. 3. aduers. Ruffin.*  
And as Hierome saith: *Peccare est hominis, insidias tendere diaboli: It is of man to sinne, but to lay waite, is of the diuell.* And it is your owne tongue that is the flashing firebox: as the Wiseman saith, *He that faineth himself mad, casteth firebrands, arrowes and mortall things,* Prou. 26. 18. *You as Hierome saith: Flaminas ore conceptas tenere non potes, vt ille Barrhacabas author seditionis Iudaicæ stipulam ore accensam anhelitu ventilabat,* *Apolog. 3. aduers. Ruffin.*  
vt flaminas euomere putaretur: *You cannot keepe in your firie flaming words: like to Barrhacabas the author of the Iewish sedition, which kindled stubble set on fire with his mouth, that he might seeme to cast out flames.* So you, as Augustine saith to Julian the Pelagian: *Contume- Julian. lias & maledica verba ardens iracundia libris anhelasti: Burning with wrath, haue brea- shed out contumelious and railing words in your booke.* But your fire shal flash upon your owne faces, as the firie furnace consumed those, that did

## The answere to the

Scrupulie  
dai scrupula  
de'urto, &  
me'ripula  
tia'cilia' t'p  
Scrupulie  
et'ri'pula  
t'p'pula'.

3. Quodlibetart. 10.

did beate it for the three children, Dan. 3.22.  
And like as sluggish dogs do rend the skinne  
and bite the haire, but hurt not the beast: so  
though you snarle at the man and snatch at his  
person, you hurt not the cause.

5. You will not examine all his cosoning  
tricks, &c. that were with Hercules to cleanse  
Augeas stable.

It may seeme strange, that you dare obiect co-  
soning' and cunnicatching trickes, pag. 251. be-  
ing so full of them your selues. Are you ignorant  
what your Quodlibeter hath discouered of the  
Iesuits exercise, which they use to gaine to linded  
gentlemen, as how John Gerrard Iesuite gane  
the exercise to Master Anthonic Rouse, Ma-  
ster Thomas Euerard, Edward Walpole,  
James Linacre with others, making them by  
force thereof to sell their lands, and drawing from  
some 1000. pound, from some 1000. marke, from  
one 3500. pounds, namely Henry Drurie, who  
became a lay brother, and was sent to Antwerp,  
where he died. The like practise the said denouet  
father used toward certaine yong Gentlewomen,  
Elizabeth Sherley, Dorithie Rockwood with  
others, and the Lady Mary Percie, whom he co-  
soned of their mariage portions, and made Nuns  
of themselues. These are indeede cosoning and  
cunnicatching trickes: but that as Hierome  
saith: Ad cæteros talpæ, ad me capræarum  
oculos pollides: You are as blind as a mole to-  
ward others, but you cast not a sheep, but a goates  
eye

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eye upon me. But as for Augeas stable, you are not Hercules to cleanse it, and if you were, your Popes Decretals, Clemētines, Extravagants, Legend of lies, and other such dunghill and stable stiffe would set you a worke, you neede not seeke elsewhere. In the meane time to requisite your Augeasstable, I say with Hierome *against Iouinian* : *De tenebris libris*, quasi de foueis *vers. Iouin.* serpentes protraham, neq; finam venenosum caput, spiris maculosis corporis protegi: I will out of his booke pull out the serpents as out of their holes, nor suffer his venomous head to be foulded within his speckled bodie. And as of three hundred images of Demetrius Phalcreus, *not* <sup>in</sup> *any* <sup>one</sup> *remained*, but all while he liued, were destroyed: so all these monuments of the Libellers follie, shall quickly (I trust) in his sight be overthrown and cast downe. And as Demosthenes was wont to say of Phocion, when hee began to speake: Now riseth the hatchet or cutting knife of my sayings: such shall our true defence *be to his false detection.*

Secondly, to answere in a word to his chal-  
lenge of disputation and conference: that  
the defender should hold his hands from pen  
and paper, and come to trie the quarrell in  
the presence of her Maiesties most honorable  
Councell, with that fauour which the French  
Protestants obtayned before the French  
King, &c.

1. *I doe not marcheile, if the Libeller be loath*

## The answere to the

to haue his obiections examined by writing: for he feareth least the light should discouer his iug-  
ling: as Demosthenes answered one suspected  
of iheft, that found fault with his night studies:  
I knew well it grieueth you, that I burne  
light. And as a certaine vnskilfull Painter ha-  
ving made an euill fauoured picture of a Cocke,  
bid the boy drieue away the true Cocks, that  
his vnskilfulness might not appeare: So playeth  
this bungler, he would haue no other writing set  
by his, that his bold ignorance be not descrid.

περιήγησε τον  
περιήγησε τον  
επιλογήν  
επιλογήν  
επιλογήν.

ગુજરાત સાહિત્ય

ଶେଷ  
ପାଇବା  
ପାଇବା  
ପାଇବା  
ପାଇବା

2. As for triall of the quarrell before the honorable Lords, as I willingly embrace the Libelers challenge, and am readie to take vp his gantlet, if it shall so seeme good to their Honors: So in the meane time I send him this Newceres gift: & say no more, then Archidamas to the Eleians: That it was good for them to be quiet. And where he telleth vs, he will fall to it roundly pell mell, with push of pike, that saying of Paulanias will very well fit him, to a certaine impotent man that gaue counsell for warre: I would ye did stripp your selfe naked, that we may see what manner of man giueth this counsell to fight. So I could wish that this champion would shew himselfe, that we might see what a proper man he is to maintaine such a quarrell: which till it may be had I send him this posie of Hieromes: Mowcat manum, figat titulum, eum ad libros prouoco, loquamur scriptis vt de nobis tacitus lector iudicet cum ad libros venerit, & pedem  
pedi

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pedi cōtulerit, tunc sudabit, tunc hārebit, &c. *Ad Dom.*  
Let him put his hand to his penne, I prouoke him nōnem.  
to his booke, let vs conferre by writing, that the  
reader by himself may iudge of vs: when he com-  
meth to write, and setteth foote to foote, then he  
will sweate and sticke fast, &c.

3. Because our aduersaries doe make great  
brags, and pretend a desire, that a free disputation  
and conference may be had, I will briefly shew, that  
they intend nothing lesse, then to haue the trueth  
decided by a sober and indifferent conference, but  
only to shew their wrangling spirits and froward  
nature, as may appeare by experience alreadie  
had of their attempts on that behalfe. First, in the  
disputation held at Westminster in the beginning  
of her Maiesties raigne, the popish disputers did  
behaue themselves very frowardly: 1. Where they were appointed to delinier their minds in wri-  
ting, they contrariwise appointed one to repeare uiour of  
their minde in speech. 2. When he had finished, Popish dis-  
puters. they were asked if they had any more to say, and  
they answered no: yet afterward when the Pro-  
testants had proponnded their writing, they said  
they had much more to say. 3. Upon the second  
day, whereas they were appointed to conferre of  
the second question, the popish Bishops stood upon  
it, that they would first tender their minde in the  
first question. 4. They alleged that they were  
commaunded to prouide their writing in Latin,  
whereas neuer any other order was taken, but  
that they should write in English. 5. Whereas  
A they

The answere to the

they were appointed to begin, they vtterly refus-  
ed, and so through their wilfulness the disputa-  
tion brake off. See the report hereof penned by  
Master Fox pag. 2119.

Of the like cariage were certaine Iesuites,  
Hungerus, Gretserus, Tannerus, that disputed  
at Ratisbone this last yeer 1602. with Hunnius,  
Helbronnerus, with other Ministers of the Au-  
gustine confession: 1. They before they would  
dispute, would haue the Ministers to proue them-  
selves to be of the Church, and that they had the  
spirit of God. 2. They propounded a question  
impertinent concerning Vbiuitie. 3. In their  
disputation Tannerus, with histrionicall beha-  
uour, lowd outcries, scurrilous scorninges, and  
unseemely gibings, pudoris claustra pertupit,  
became impudent, as the reporter writereth. 4. Whe-  
re he could not answere, he said nothing, but nego  
consequentiam, nego consequentiam, I denie  
the consequence, I denie the consequence. 5. Plus  
centies clamatum, respondeatur in forma:  
Aboone an hundred times they cried out, answere  
in forme. 6. They refused to dispute in the Ger-  
mane tongue. 7. When the Scriptures were al-  
leaged, they answered nihil ad rem, nothing to  
the purpose: ex Egidio Hunnio. Before this a  
conference was appointed at Wormes, where be-  
cause the Protestants would haue the Scripture  
to be the iudge of controversies; the Colloquie  
was broken off. In like manner the Colloquies at  
Aldenburge, Mompelgard, Baden, by like oc-  
casions

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casions were without fruite: ibid. And here (I  
thinke) I see the old peruerse Donatists come  
forth againe upon the stage, who in like manner  
behaued themselves in the Collatio with the Ca-  
tholike Bishops. 1. Where it was agreed that  
eighteene onely of each side should come to the  
conference, the Donatists would haue all of their  
side admitted, which were all assembled to the ve-  
ry aged men that could not come. 2. They al-  
leage, that the day prescribed for the conference  
was past, and would haue had the Catholikes pro-  
ceeded against by default, where they were not  
faultie at all. 3. They required the presence of collat. 1.  
all the Catholikes that had subscribed, least any diel ex Au-  
might be rehearsed that were not Bishops: where- gustin, bre-  
as they had foisted in ones name, whom they (to uicul, col-  
make a cleanly excuse) affirmed to be dead in the  
way. 4. Whereas the Catholikes said they had  
120. Bishops more at home, the Donatists affir-  
med the same for themselves, whereas they had  
said before, they were all come to the very aged  
men. 5. They desire a respite of sixe daies, which collat. 2.  
was granted them. 6. They contend, quinam diel.  
erant petidores collationis, which of them were  
the first mouers and cravers of that collation. 7. The Donatists strive for the name Catho-  
like. 8. They obiect that the Catholikes did de-  
fend alienam causam, a cause not belonging to collat. 3.  
them. 9. When the Catholikes began to prose- diel.  
cute their matter, the Donatists with noise inter-  
rupted them, and would not suffer them to pro-  
ceede,

The answere to the

ceed, and hardly could the President of that disputation Marcellinus obtaine their silence and patience. 10. When as they were bid to sit, they wilfully refused, saying, It is written, I will not sit in the assemblie of the wicked. 11. When the Critensian Councell was alleag'd, they tooke exception against it that it had consulem & diem, the Consul and the day, otherwise then eccllesiasticall decrees haue, which was untrue, as the Catholikes shew both by the ancient prophe-sies, that bare date of the yeere, and the Councell of Melchiades. 12. They take exception, that sentence was giuen against them in the night. And by these and such other fruolous allega-tions, that Collation was made frustrate.

Lib. post.  
collation.

Now because he maketh mention of the fauour which the French Protestants obtained with the King for a conference: I will briefly also shew, what manner of fauour it was, and how in-different the proceeding there vsed. First, the Lord of Plessis desired, that whereas the Bishop of Eureux pretend'd divers authors to be cor-rupted in his booke against the Masse, that his whole booke might be examined, which could not be granted. Secondly, whereas the Bishop had ta-ken exception to 500. places, Plessis required, that the rest might be held as iustifiable, which neither was yeelded unto. Thirdly, that the Bishop should propound those 500. places to the Lord Plessis, that he might make satisfaction: but neither could this be obtained, pag. 8. Fourthly,

the

## Libellers Introduction.

the Bishop would haue Plessis proceeded against  
for default of appearance, being uncalled and un-  
commanded, pag. 5. Fiftly, he is denied his action tweene the  
of slander against the Bishop, if he could not  
proue the 500 places pretended to be corrupted.  
Sixtly, the issue is this, Plessis must presently  
without further warning make satisfaction vpon  
the opening of the booke, or els it should be exa-  
mined in his absence, pag. 11. and so about two of  
the clocke in the night the Bishop sent him 60.  
places, to the which he should make satisfaction  
the next day at eight of the clocke. So these 500:  
places were brought to 60: but only nine of them  
were discussed: in some of them the judges suspen-  
ded, in some they gaue sentence with Plessis, in  
some they were importuned by the Bishop to gine  
their verdict: in the rest they shewed so much  
partialitie in judging otherwise then there was  
cause. The report of this conference is extant,  
translated out of French. Now all men may see,  
that these popish challengers stand altogether  
upon aduantages, and call for a disputation, not  
because they are able to say more then their fore-  
fathers, or can expect any better successe, but to  
set a good face upon the matter, that they should  
not seeme to say nothing. A wrangler cannot  
want words: and they care not, as Ambrose  
saith, *Vt intus in animo perdat, foris victor  
abscedat*: Though they lose a good conscience  
within, so they may get the victorie without. And  
such are their disputationes, as Hierome saith of

The answere to the

*Aduers. Luciferian.* the Luciferians: Inconditam disputationem noctis interrupit, consuta pene inuicem facie recesserunt: *The night brake off their disordered disputation, and spitting one upon another's face they departed.* Yet a sober and modest conference, without facing and brausing in words, railing speech, peruse and forward behaviour we mislike not (but that there is small hope to bring the aduersarie to it) such as Ambrose speaketh of: *Collatio inter seruos Dei esse debet, non altercatio: There should be a collation, not contention betwenee the seruants of God.*

*In 2. Tim.*  
a.2.

4. *It grieneth you, that I call the popish religion the owle-light of Rome, which alwaies bath been taught (you say) in a visible Church. I thinke the comparison is fit enough, seeing you refuse the light, as all euill doers hate it, Ioh. 3. v.20. and will not be tried by the Scriptures: as some of your crue in a late colloquie, when it was alleged, that Scriptura est norma fidei, The Scripture is the rule of faith, answered, Hoc esse fontem omnium heresie, that this was the fountaine of all heresie. Ambrose compareth heretikes to the Owle, Quæ grandibus oculis tenebrarum caligines diligit, splendorem solis horrescit: Which doth with great eyes loue darknes, but abhorre the Sunne light. Your Church bath indeebeen visible, but to the eyes of the world, as the darknes of the night is visible to Bats and Owles, and as the Cimmerians see one another, though they haue no Sun light, neither  
beleueus*

*In collo-  
quio Rati-  
ficatione  
bonæ habitus.  
anno 1602.  
ex Egid.  
Hunno.*

*Serm. 43.*

## Libellers Introduction.

beleene that there is any. And though your number hath been greater (though in England it neither is, nor ever I trust shall be) wee may say to you as Zeno of Theophrastus, that had more schollers: His queere is greater, but mine sanc-  
geth sweeter.

Lastly, as for the yuie todde of his parish of Barley, take you the yuie todde to your selfe, as the fittest bower for such a nightbird, that concealeth his name and dare not shew his face: and as the yuie doth catch hold vpon every occasion; so the least rubbe in your way moueth you to quarrell. But it troubleth you, that pastors are resiant in their parishes and charges to in-  
struct their flocks and keepe out the wolfe: which course if every Minister did take (as were much to be wished) such foxes as you are would soone be chased out of their holes and dennes, where ye priuileg lurke. This is the cause why you ensue parishes that benefit which they reap by the presence of their pastors, whereby you want that opportunitie, which you desire, to seduce the people: for as Hierome saith: Statim ut oues suas recedere velle de proprio grege viderit, diabolus fremit, irascitur, furit, perire sibi existimans, quicquid Christo seruatur: The diuell as soone as he seeth, that his sheepe will goe from him, he frettelb, ragerb, thinking it a losse to him that is gained to Christ.

I say no more at this time, but pray as the Apostle saith, that God may give you and the rest (that

O iudiciorum  
regis uiciorum  
iusti & iusta  
parvorum.

accipit uer-  
tice deinde  
dum in mi-  
cione datur  
autem excep-  
tione.

The answere to the

(that are blinded) repentance, that yee may know the truth, and come to amendment out of the snare of the diuell. *And I would haue you thus thinke, as Hierome saith: Nostra correptio viuificatio est, vt haeresi moriens viuas catholicæ fidei: Our correption is but a viuification or quickening, that dyring vnto heresie you may liue to the veritie.* *And as Agesilaus sent this salutation to vaine Menecrates: that he wished him a sound mind: the like I wish vnto you: from henceforth I would you did not put vs to more busines to your owne cost: least as Demades said to the Athenians, that they neuer would decree or agree vnto peace without blacke garments, when they first had smarted for their rash adventures: so you be forced to hold your peace with griefe and shame. If reason will content you, you are answered: but if you will brabble still, I can affoord you a moneths worke at any time, as I haue done now, though I desire to be occupied in more profitable studies: And so I conclude with Hierome against Vigilantius: Si dormitantius in mea rursus maledicta vigilauerit, nequaquam illi breui lucubratiuncula, sed tota nocte vigilabo: If this drowsie writer shall watch againe to raille and speake euill of me, I will awake for him, not by short fits, but whole nights. Thus for this time I take my leaue of you (Christian and courteous reader) wishing you heartily to farewell in the Lord.*

Your heartie welwiller in the Lord, and ser-  
uant to all that serue God, A. W.

Dialog. 3.  
aduers. Pe-  
dagian.

Agesilaus  
Menecrates  
victor.

Demades  
Athenians,  
eisines as eu-  
perantes ipse-  
runt.



# TO THE MOST HONORABLE AND RIGHT NOBLE LORD,

the Lord Dukes Grace of Lenox:

A. W. wisheth encrease of grace  
and vertue in this life, and  
everlasting saluation  
in the next.



He holie Euangelist S. Luke  
writing his Gospell to no-  
ble Theophilus, saluteth him  
by the name of ~~χριστος~~, that  
is, *most worthie or excellent*: and the same  
Euangelist, doubteth not to call the  
brethren of Berœa, ~~διανιπε~~, *more noble* Act.17.11.  
*and honourable*, because they receiued  
the word with all cheerefulnes. Where-  
by the Scripture teacheth, that vertue  
and pietie doe bring foorth true nobi-  
litie: diuine grace being added to a

A noble

## THE EPISTLE

noble race doth make it more honourable : and true Religion graft into a Princelie generation, is more admirable. For whereas to bee highly descended of an ancient house, is but an humane priuiledge : as hee well saith, *Noble birth is excellent, but yet a gift from the parents.* True pietie doth make vs (as the Apostle saith) that we be *teilac xunni qiuone, partakers of the divine nature, 2. Pet. i. vers. 4.*

2.2.1.1.2.2.2.  
2.2.1.2.2.2.2.  
2.2.2.2.2.2.2.  
2.2.2.2.2.2.2.  
Plutar.de  
liber.edu-  
can.

Seneca.

This your Grace, I know, and am well assured is not ignorant of, nor vn-expert in : and as your owne nation doth hold you a right Christian Peere, and both a zealous professor, and a constant protector of the Gospell ; so wee trust, that this Church and Countrie, to the which you are happily arriuied, shall finde you. One said of *Plato* : *Non accepit Platonem nobilem Philosophia, sed fecit* : Philosophie receiued not *Plato* noble, but rendred him : he was not noble when he entred, but noble after he had profited in the studie of Philosophie. But your Honour both the Church receiued noble by natural propagation,

## DEDICATORIE.

pagation, at your first entrance; and by continuance shal make you more noble by the fruites of your spirituall regeneration. *Iphicrates*, when one *Harmodius* descended of the auncient and noble *Harmodius*, obiected to him the basenes of his birth, thus prudently answered : *My nobilitie beginneth in me, and yours endeth in you.* But, your Honour (noble Duke) as it began not with you, being derived from your honorable parents; so, I trust it shall not die or end in you, being continued by vertue.

Now then, seeing God hath exalted you to the honour of this life, aduanced you to the fauour of your Prince, hath giuen you both the priuiledge of nature in your noble condition, and the præminence of grace in your Christian profession; it must be your care to honour God, who hath so highly honoured you : to be a faithfull Steward (according to your honourable name) of your greatnes, that Religion by you may flourish and waxe great, of your fauour with your Prince, to countenance the truth, and promote good causes.

A 2                    We

## THE EPISTLE

*Exod. 17.*

We hartely pray, that you may be to his Maiestie, as an *Hur* to hold vp *Moses* hands, which we trust notwithstanding shall remaine steadic without any prop, and as a faithfull *Eliakim* to be as a sure naile, vpon the which wee may safely hang (next vnder our *Hezekiah*) the vef-sels of the Church, the affaires of Religion. God make you as a *Jonathan* to *Dauid*, a friend to the faithfull, as an *A-  
bere. 26. 24.* *hikam* to *Ieremie*, a Patrone of the Prophets, as a *Gamaliel* to the Apostles, a mediatour and aduocate for the innocent.

*Act. 5.*

Concerning my enterprise at this time : as I haue alreadie presented to his Christian Maiestie, a generall trea-tise of all controuersies of Religion be-tweene vs and the Papists, as a pledge of my seruice and dutie, and testimonie of my ioy : so vnto your Grace as a prin-cipall helper vnder him, and a pillar and Peere of the kingdome, I haue beene bold to offer this small book (a defence of my former writings against the ca-  
uillous aduersarie) as a token of my loue, and signification of that hope, which

## DEDICATORIE.

which we all conceiue of you.

I will presume no further at this time  
to be troublesome: I hartelie wish vnto  
you the Prophets *Azurs* moderation,  
that you be neither too much lifted vp <sup>P.10.30.8.</sup>  
with prosperitie, nor preffed downe  
with aduerfitie: like vnto *Phocion*, that  
noble Athenian, *that was never feene ei-<sup>ευτριγλωττος</sup> ther to laugh, or weepe: not to reioyce too*  
*much in worldly preferments, nor to*  
*grieue too much at crossing discontent-*  
*ments: yea I say with S. Paul to A-*  
*grippa, God make you like that wor-*  
*thic Apostle, <sup>in 1 Cor. 11.12, 13.10, not onely al-</sup> Act.26.29.*  
*most, but altogether, in the knowledge*  
*of Gods word, in faith and zeale: That*  
as *Zacharie prophecieth, Holinesse shall* <sup>Zach.14.20</sup>  
*be written upon the horse bridles: that*  
*your triumphes, your warfare, your*  
*martiall feates, may be consecrate vnto*  
*God and sauour of religion: that it may*  
*be said of you as Ambrose writeth of a*  
*religious Earle: *Quantum imperatori* <sup>Ambros.</sup>  
*in bello militat, tantum & in pace militat* <sup>serm.89.</sup>*  
*saluatori: He warreth in battell for the*  
*Emperour, in peace for our Sauiour.*  
And as hee againe saith: *Sub tectum*  
*tuum*

THE EPISTLE  
*tuum iam salvator ingrediatur, &c.*  
Let Christ now enter vnder your  
roofe, into your house, your familie,  
your heart, that you may enter vn-  
der Christ's roofe and king-  
dome in heauen : to  
whom be praise  
for euer.

*Your Graces readie to be com-  
maunded in the Lord,*

ANDREVV WILLETT.



53

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## THE FIRST PART OF SVRMISED VNTRVTHS.

**H**e Libeller hath thought good, to sorte out his vncaritable slauders into foure rankes, of *vntruths, contradictions, falsifications, corruptions of Scripture*, and of euery kinde, he hath produced thirteene places. Thus this blinde harper, or malicious carper, hath set vs forth an harsh song of foure parts, and euery part to be played vpon thirteene strings: but his false descant shall soone appeare, and his lying dittie bee displayed. *Emerepes* one of the Lacedemonian Ephori, of nine strings of the Musitian *Phrynidies* instrument, did cut off two, thus saying vnto him: *Noli maleficium musica inferre*: That he should not corrupt or marre good musicke: but we will cut asunder all this vnskilfull harpers strings, that he offer no longer disgrace, *Non Musica, sed Theologia*, not to harmonic, but to Theologie.

This false *Detector*, after long studie and great deliberation, hath culled out of the

two bookeſ of SYNOPSIS and TETRA-  
STYLO N, thirteene places of each ſort, in all  
two and fiftie: I maruell, that his Lynx eyes  
could ſpide out no more faultes, that in thir-  
teene hundred pages, hee hath noted but  
thirteene ſuppoſed contradictions, &c of thir-  
teene hundred allegations almoſt of Fathers,  
could finde but thirteene pretended falſifi-  
cations, and of thirteene thouſand places of  
Scripture well nit, doth but challenge, and  
that falſely, thirteene to be corrupted.

This ſharpe Cenſurer, ſeemeth to haue  
bin diuers yeeres in hatching of this Cocka-  
trice egge, that is now burst forth into a ſer-  
pent: for he confeſſeth that he began to note  
his places, before he had view of the laſt booke,  
p. 124. he meaneth the laſt edition of SY-  
NOPSIS, which was Anno 1600. The other  
edition which he followeth, came forth An-  
no 1596. ſo that he may well be thought to  
haue ſpent four or five yeeres in this pro-  
table ſtudie, or ſo long it may be eſteemed,  
ſince firſt he had ſuch purpose: if he had gi-  
uen his mind all this while as carefully to  
haue ſought out the truthe, as hee hath bent  
and oppriated himſelfe againſt the truthe, his  
eyes might haue been opened to ſee, and his  
iudgement reformed to confeſſe the truthe.  
But it falleth out to him, as Augustine faith:

*De natura & gratia lib. 3. c. 25.* *Proclimitres sumus querere potius, quid contra ea respondeamus, qua nostro obiciuntur errori,*

*quam*

quam intendere, quam sunt salubria, ut careamus errore: We are more ready to seeke what to answere to that which is objected against our error, then to marke how wholesome it is, that we may be without error. But notwithstanding his great endeouours, malitious cauils, proude bragges, the truth will not be outfaced, nor the righteous cause suppressed: as the Psalmist saith, *The Lord shall bring forth thy righteousness as the light, and thy judgement as the Noone day*, Psalm. 37.6. Of these 52. pretended forgeries, he shall not be able to iustifie one by true and sincere dealing: that it may be said vnto him, as *Augustine* in the like case: *Ostendere hoc non potes, non quia ingenium deest, sed quia bona causa: an. libr. 2. cap. 98.* Cont. Petili-

You are not able to shew (that you take in hand) not because you wane wit, but a good

cause. The libeller hath craftie wit enough to

shew malice, but he wanteth truth to iustifie

his bad cause. Now to the matter.

## THE FIRST PART OF THE Libel of slanderous vntruths.

### *The first Slaunger.*

**T**He author of *SYNOPSIS* is challenged, for saying, that the *Canonicall Scripture* saith not, that it was *Samuel*, which appeared to *Saul*, but that *Saul* so imagined, and thought it

4 The answer to the first part of the Libel  
to be Samuel: A manifest vntruth (saith the  
Libeller.) For the Scripture saith that it was  
Samuel, and not that Saul so imagined.p.123.

*The Defence.*

**F**irst, if this be such an vntruth, why doth he not charge Augustine with it? for he saith it was *phantasma, & imaginaria illusio dia-boli*, a phantastic, and imaginarie illusion of the diuell, *libr. ad Dulcit. qu. 6.* and he saith, *imaginem Samuelis*, that the image of *Samuel* appeared not to Saul. the King, *lib. 2. de doctrin. Christian. c. 23.*

Secondly, *Augustine* doth not only so affirme, but prooueth it could not be *Samuel*: 1. because he was raised by witchcraft. 2. because it were contrarie to the Scripture, that saith, *God answered not Saul by Prophets.* 3. he telleth a lie, in saying *Saul* should bee with him: for there is great distance betweene the righteous and the wicked in the next world. 4. because true *Samuel* would not haue suffered himselfe to be adored. See more of *Augustines* reasons, *Synops. pag. 353.* The cauiller should haue done well to haue confuted *Augustines* reasons.

Thirdly, their owne *Gratian* thus alleageth out of *Isidore*: *If any man because of the storie, thinke that those things ought not to be pretermitted, which are expressed in the words, he doth well:*

well: *Si tamen minime istud veri capit rationem, sed ad vsum & intellectum Saul. Neq; enim reprobus factus potuit bonum intellectum habere, &c.* So that it be not taken to be so done in deede, but to *Sauls* sight and vnderstanding: for he being become a reprobate, could haue no good vnderstanding. He proceedeth further: *Historicus mentem Saulis, & habitum Samuelis descripsit*: The historie writer hath described the minde of *Saul* and habite of *Samuel*, expressing those things which were done and scene; pretermittig, whether they were true or false. *Sic Gratian. can. 26. qu. 5. cap. 14.* If the defender then haue vttered an vntruth, *Augustine, Isidore, Gratian* are culpable therein, for saying it was not *Samuel* in deede, but to *Sauls* vnderstanding.

The *Libeller*, not the *Defender*, hath here vttered an vntruth: for the Scripture saith not, *it was Samuel*, but onely, *Saul knew* (or as the vulgar Latine readeth) *intellexit*, vnderstood it was *Samuel*: it was not then *Samuel* in deed, but to *Sauls* vnderstanding, as their owne translation; or to *Sauls* imagination, as *Augustine*; or sight, as *Isidore* saith before al-leaged. I say then to the *Libeller*, as *Augustine* to *Petilian the Donatilt*: *Videsne, quem admodum ista non sententia, sed vesica, non solum in an-<sup>1. Sam. 28.</sup> son, sed in capite vestro crepuerit*: See you not how this your challenge as a bladder is

6 The answer to the first part of the Libel  
broken with a vaine crack vpon your owne  
head? lib. cont. Petilian. 2. c. 101.

The second Slaunger.

A Manifest vntruth (saith the Libeller) that  
we reade Genef. 14. vers. 18. *obtulit*, he  
offered bread and wine: for we reade not so,  
but *protulit*, he brought foorth, as our Bibles  
do testifie. A lie also it is, that by force of that  
word we would establish the sacrifice of the  
Masse. pag. 123.

The Defence.

For the first: 1. *Andradius* denieth not,  
but that in some copies, is read, *obtulit*, he  
offered: *Andrad. in 4. defension.* 2. *Bellarmino*  
thus alleageth out of the canon of the Masse:  
*Quod tibi obtulit summus tuus sacerdos Melchisedeck*: Which thy high Priest *Melchisedeck*  
offered vnto thee, *libr. 1. de Miss. cap. 6.*  
3. The *Rhemists* affirme, that *Melchisedeck*  
*did offer in bread and wine*: *Annot. in Heb. sett. 8.*  
It is false therefore, that none of them reade  
*obtulit*, he offered.

Secondly, *Bellarmino*, though he reade, *pro-  
tulit*, he brought foorth; yet vpon the vse of  
that word he groundeth the sacrifice of bread  
and wine: and saith, that it is *idem, quod offer-  
re, all one, as to say, offer*: the word *in iatsab,*  
*singulith*

signifieth to bring foorth, yet it is alwaies (saith he) in the Scripture restrained to sacrifice: *lib. 1. de Miss. c. 6.* And againe, wherefore with these words (saith he) brought foorth bread and wine, are those toynd, and he was a Priest of the most high God, *Nisi ut intelligeremus panem & vinum a Melchisedecho prolatum, ut offerretur Deo:* but that wee shoulde understand, bread and wine to haue been brought foorth of Melchisedech, to be offered to God? Let any indifferent man now iudge, whether Bellarmine doth not by force of that word, which is the same (as he saith) as to offer, and the Rhemists which say, *Melchisedech offered in bread and wine, establish the sacrifice of the Masse.*

Both these lies then and vntruths, are forged out of the Detectors malicious braine, and shaped in his vncharitable conceit: so that we may say to him in *Augustines* words: *Homini homo falsus docendus, fallax cauendus; prius magistrum bonum, posterius discipulum caustum defyderat:* A false man is to be instructed, a deceitfull to be auoided; the first requireth a good teacher, the latter a warie learner: *Academic. 2. 5.* Though I be out of hope to reforime this false flaunderer, yet I trust the reader will take heede of such a deceiver.

## The third Slaunger.

Ynops. p. 63. of the latter edition: because  
 Sit is affirmed, that the Communion in one  
 kind, was forged and inuented, and decreed in the  
 Councell of Constance not abone two hundred  
 yeeres agoe: A grosse vnruth, saith the Detec-  
 tor, because both *Thomas Aquinas* and *Alex-  
 ander Hales* long before allow the Commu-  
 nion vnder one kind, and the same Councell  
 of Constance saith, it was *consuetudo ab eccl-  
 esia diutissime obseruata*, a custome long obser-  
 ued of the Church.

## The Defence.

First, who seeth not the cauilling spirit of  
 this Libeller, that hunteth after syllables,  
 and catcheth after words: the defender was  
 not ignorant, that this superstitious vse of re-  
 ceiuing in one kinde, was in hammering and  
 deuising before the Councell of Constance: but  
 that it then onely began to be enforced  
 and decreed as necessarie to be obserued of  
 all, that no Priest vnder paine of excommunica-  
 tion should minister vnder both kinds to the peo-  
 ple: so that the forging, inuenting, decreeing spo-  
 ken of, is vnderitood of the necessarie of so  
 receiuing (whereas it was free before) which  
 was first inuented, forged and imposed by  
 that Councell.

Secondly,

Secondly, that no such thing was generally obserued before, it is evident. *Concil. Matifconens. 2. can. 4.* celebrate about anno 600. and *Concil. Vormatiens. can. 31. anno 800.* and *Concil. Bracarens. 3. can. 1. anno 670.* or thereabout: all which Councils allow the Communion vnder both kinds: as they are alledged, *Synops. pag. 560.* to the which I referre the reader.

Communion in one kind not ancient.

Thirdly, *Alexander Hales* cited by the Libeller, is alledged by *Bellarmino* to bee of a contrarie iudgement to the rest of the Schoolmen: whose opinion was, that more spiritual fruite was receiued by communicating vnder both kinds then in one: in *4. part. sum. qu. 53. memb. 1.*

Fourthly, what though this superstition might begin before the Councell of Constance; yet it is cleere, that it was but an humane inuention, which is the thing the Defender would shew: and this may appeare by the confession of the Councell it selfe: that *non obstante notwithstanding Christ did minister the Sacrament vnder both kindes of bread and wine, &c. & similiter licet in primitiva ecclesia, &c.* and likewise though in the Primitiue church, this Sacrament were received of the faithfull vnder both kinds: yet for all this it was decreed, that this custome, was *rationabiliter introducta*, brought in vpon good reason.

I say then with *Augustine* to this shamelesse

10 *The answer to the first part of the Libel*  
leslie gainslayer, that laboureth to conquer  
with lies: *Non bonum est homini hominem*  
*vincere, sed bonum est homini, ut eum veritas*  
*vincat volentem, quia malum est homini, ut eum*  
*veritas vincat inuitum:* It is not good for a  
man to ouercome a man, but it is good for a  
man willingly to giue place to the truth: for  
it is euil for a man againstt his will to be ouer-  
come of the truth, *epistol. 174.* So it were bet-  
ter for this flaunderer to be ouercome of the  
truth, and to confess his fault, then to seeke  
to ouercome with lies.

#### *The fourth Slaunger.*

- 1 **S**ynopsi. pag. 65. the name Christian was vsed  
in the Apostles time, and by the Apostles  
themselves allowed: but it is not certaine that  
the name Catholike came from the Apostles.
- 2 This the Libeller calleth a certaine vntruth  
and a lie: because in the Apostles Creede, we  
are taught to beleue the *holie Catholike*
- 3 *Church*, and S. James Epistle hath the title of  
Catholike Epistle.

#### *The Defence.*

- 1 **F**irst, though it might be proued, that the  
Apostles were the authors of the name  
*Catholike*, yet is it not so certaine, as that the  
name *Christian*, came from them: because  
this

this is directly expressed in scripture, Act. 11.  
vers. 26. *The disciples of Antioch were the first*  
*that were called Christians*: but for the name *Catholike*, no such proove out of Scripture can be alleged. Wherefore in a charitable construction, the words may be taken comparatively, that one is not so certaine as the other.

The name  
Christian  
more an-  
cient then  
Catholike.

The Creed called *the Apostles*, is no Scripture, but collected out of it, and agreeable to it: neither is it certaine whether it were made by the Apostles: as it may appeare by that which *Cyprian* writeth of the article of the descension: *Sciendum est, quod in Ecclesia Romana symbolo non habetur additum, &c.* It is to be knowne, that in the symbole of the church of Rome it is not added, he descended into hell, nor in the Churches of the East: *Cyprian in simbol.* If then the Apostles by their Apostolicall authoritie had set foorth the Creed, it had been great presumption afterward to haue added vnto it. *Pacianus* also *Epiſtol. ad Symproſian.* thus saith: *Sed sub Apostolis, &c.* But thou wilt say vnder the Apostles no man was called *Catholike*: admit it was so, yet graunt this, when after the Apostles there were heresies, &c. did not the Apostolike people require their surname, whereby they might distinguish the vnitie of the incorrupt people? &c. *Pacianus* seemeth here to grant that the surname *Catholike* was not vied in the

the Apostles time: let the Libeller also giue him the lie: and consequently his opinion must be this, that the Apostles Creede was not then collected, for there the name Catholike is found, which hee admitteth not to haue been in the Apostles time in use.

3 Thirdly, is the *Detector* so ignorant, that he knoweth not, the title to be no part of the Epistle, and therefore not to be of Canonical authoritie, as the Epistle it selfe: for if it were so, the Fathers would not haue doubted, whether S. Paul were the author of the Epistle to the Hebrues, seeing it beareth that title in the originall: as *Terrullian* doth ascribe it to *Bernabas*, others to *Luke*, or *Clement*, as *Hierome* testifieth, *catalog. scriptor.* *Oecumenius* also doth entitle it only *the epistle to the Hebrues*, and so doth *Hentenius* a *Papist* translate it. Wherefore the title of Catholike to S. James epistle proueth not that name to haue bin vied in the Apostles time: for the titles of the epistles and the postscripts were added afterward by those which copied them foorth.

I maruell then that the Libeller is not ashamed to accuse the author of a lie, for saying, *it is not certaine that the name Catholike came from the Apostles*: I say with *Augustine*: *Miror si habet in corpore sanguinem qui adhuc verba non erubescit*: I maruell if he haue any bloud

bloud in his bodie, that blushest not to vt-  
ter such words : *epistol. 164.*

*The fift Slaunder.*

**S**Ynops. p. 115. *That the Fathers of the cruell  
Inquisition cannot erre* : is noted for an vn-  
truth and bold assertion, and an abominable  
lie.

*The Defence.*

**F**irst, what will not this vnshamefast Li-  
beller dare to obiect, charging the writer  
so vntruly and vnhonestly with a lie for this,  
as though he had devised it of his own head :  
Master Fox out of a good author thus repor-  
teth : *The Spaniards, and especially the great  
Divines there doe hold, that this holie and sacred  
Inquisition cannot erre, and that the holie Fa-  
thers the Inquisitors cannot be deceived.* p. 930.  
col. 2. edition 1583.

2. This further appeareth, for that the In-  
quisitors doe minister an oth to the King and  
Nobles in these words : *Your Maiesties shall  
swear, that you will fauour the holy Inquisition,  
and give your consent unto the same, and that  
you shall not by any manner of meanes binder and  
impeach the same,* p. 931. *Ex quint. part. Mar-  
tyr. Gallic. impress. pag. 474.* Is it then like, that  
they would abolute bind Princes to main-  
taine their proceedings, if they had not this  
conceit thereof, that they could not erre ? for  
otherwise

14 The answer to the first part of the Libel  
otherwise to require the Magistrates assistance to vphold their erronious and vniust  
censures (if they tooke them to be such) were  
a presumption intolerable : yea, and the de-  
cree of *Vrbane* the 4. were without all shew  
of reason : *Statutum ciuitatis, &c.* That the  
statute of any citie is of no force, whereby the  
businesse of the Inquisition is hindered: *Sext.*  
*decretal. libr. 5. tit. 2. c. 9.* if so that they did  
thinke the Inquisitors could erre : for then  
that exception should haue been inserted in-  
to the decree.

3. It is Bellarmine's position: *Concilia par-  
ticularia à Pontifice approbata errare non posse:*  
That particular Councils being approued  
of the Pope, cannot erre : *libr. 2. de concil. au-  
thoritat. c. 5.* But the particular Councils, as-  
semblies, and commissions of Inquisitors,  
are ratified and confirmed by the Pope: *Sext.*  
*decret. libr. 5. tit. 2. c. 11. Clemens 4. Officium  
inquisitionis contra hereticos, &c.* *Apostolica  
authoritate commissum:* The office of Inquisition  
against heretikes, committed by the A-  
postolike authoritie. This then must be the  
conclusion from their owne principles, that  
the Commissioners of the Inquisition cannot  
erre.

Thus are we and our brethren, the Ministers  
of the Gospell charged with lying, when  
we truly report the opinions of our aduersa-  
ties: the Libeller must not thinke to carrie a-  
way

କାନ୍ଦିମାର୍କ ରୁ  
କୁଳ ଦେଖିବା  
କିମ୍ବା କୁଳିବା  
କିମ୍ବା କାନ୍ଦିବା

way the victorie with lies. I may say vnto him, as *Aristippus* to a Sophister, that went away from him triumphing, as though he had conquered him: *Ab eo suauius te, qui me refelleris dormitus.* &c. I depart to sleepé more sweetely, then thou which hast refelled me. So the defender, being thus most falsely traduced, shall finde more quietnesse of conscience then his accuser. For as *Hierome* saith well: *Apud Christianos, non qui patitur, sed qui facit contumeliam miser est:* Among Christians, not he that suffereth, but he that offreth contumely, is wretched: *Hieron. Tranquill.*

### *The sixt Slaunder.*

**S**ynops. pag. 227. The auncient manner of election vsed in Rome for a thousand yeeres together, was, that the Bishop there should be elected by the whole Clergie, with the consent of the people, and confirmation of the Emperor: a notable vntruthe, because 23. of the Popes were martyred by the Pagan Emperors, &c.

## *The Defence.*

**N**O vntruth is here vttered at all. 1. The writers meaning is plaine enough, but that the Libeller is disposed to cauill, not that continually without interruption that forme was obserued of election 1000. yeeres together,

16 The answer to the first part of the Libel  
together, but that it continued till 1000.  
yeeres after Christ, and all that while no o-  
ther order was prescribed for the election of  
the Romane Bishop: and so he expoundeth  
himselfe afterward, pag. 228. lin. 20. *This was*  
*more then a thousand yeeres after Christ:* the  
words then are to be vnderstoode, not *inclusiue*,  
*as though that forme was perpetually*  
*and precisely kept all that time, but *exclusiue*,*  
*that during that time, no other order was*  
*instituted.*

2. And an indifferent reader may take  
these words to bee spoken, not *coniunctim*,  
*ioyntly together, as though every one of*  
*those three, the consent of the Clergie, peo-*  
*ple, Emperor, were had in every election, but*  
*rather *divisim*, to vnderstand them sunderly,*  
*that for 1000. yeeres, one or more of those*  
*orders only were vsed and none other. And*  
*so it is evident, that euен vnder those hea-*  
*then Emperors, the consent of the Clergie*  
*and people was required, as Cyprian repor-*  
*teth of the election of Cornelius: *Factus est E-**

*pisopus de Dei & Christi enus iudicio, de Cleri-*

*corum pene omnium consensu, de plebis que tunc*

*affuit suffragio:* He was made Bishop by the  
judgement of God and his Christ, by the con-  
sent almost of all the Clergie, and suffrage of  
the people then present: *Cyprian. lib. 4. epist. 2.*

3 And yet more fully to stop the laun-  
derers mouth, it were no hard matter to  
proue,

proue, that those first 300. yeeres of the Pagan Emperours excepted, the Emperour for a thousand yeeres did beare some stroke in the election of the Romane Bishop, and was not vtterly excluded till the time of *Clement* the 5. about *ann. 1300.* before which time the new deuise of election by the Cardinals onely was not fully established: as it may appear by the constitution of *Clement. lib. 1. tit. 3. ca. 2.* *Ne Romani electioni pontificis indeterminata opinionum diuersitas, aliquod possit obstatulum afferre, &c.* Least the diuersitie of opinions vndetermined, might bring some let to the election of the Romane Bishop. By this Pope also it was decreed, that *vacante imperio*, during the vacancie of the Empire, the Pope doth, *imperatoris succedere*, succeede the Emperor: *Clement. lib. 2. tit. 11. ca. 2.* Thus the Emperour was perfectly excluded from the Popes election, when as the Pope intruded into his office. *Bellarmino* also granteth, that the *electio* by Cardinals began but *ann. 1179. de Cleric. lib. 1. c. 9.* So that by his reckoning, so long the Emperour did beare sway in the Popes election.

I trust by any of these answeres the defen-  
der is freed from this false charge. The 'Libel-  
ler' should haue been better aduised, then to  
blot so much paper with so many lies, that  
may bee so soone wiped away. *Zeuxis* the  
Painter being reprooued for his slow pain-

18 The answer to the first part of the Libeling, answered, that hee tooke a long time to paint, because he would haue it last long, which he painted. But the Libellers painted lies, which he hath been so long in colouring, shall in short time all I doubt not be dashed out: he should haue done well to haue followed Hieromes counsell to Ruffinus: *Qui mendacij alterum criminaris, desinas ipse mentiri: You that accuse another of lying, should forbear lying your selfe: Apol. 2. cont. Ruffin.*

#### *The seventh Slaunger.*

**S**ynopsi. pag. 583. Neither Lay men, nor midwives are authorized to baptize amongst vs: this is noted for an vntruth, for both of them are allowed (saith the Libeller) by the Communion booke to be ministers of that Sacrament.

#### *The Defence.*

**F**irst, the Communion booke, where it setteth down the order of priuate baptisme, maketh mention neither of lay men, nor women to be ministers thereof, howsoeuer indirectly by consequence some haue so collected: therefore there being no expresse mention of either lay person, or woman, it cannot be so affirmed, that the book doth allow and authorise any such baptisme.

Secondly,

Lay men  
and women  
not autho-  
rised to  
baptise in  
the Church  
of England

Secondly, wheras the resolution of doubts is by the booke referred to the iudgement of the Ordinarie, as it may appeare in the preface to the Communion booke: our Ordinaries haue thus resolued this doubt; that the booke hath no such meaning to approue any baptisme of such.

Thirdly, the practise of our Church confirmeth the same. For such lay men, or women as take vpon them to baptize are to be presented, and are punishable by the Ordinarie for the same: yea they which are allowed to bee publike Readers, and no more, if they take vpon them to baptize, are subiect to the censures of the Church.

Wherfore if neither the letter of the book, nor the sense which is giuen thereof, nor the practise of our Church (to the which chiefly the words excepted against are referred) doe allow any such to baptize, it is a great flaunger of our Church, which hee vterereth, that lay men and women *are allowed by the booke* for ministers of that Sacrament. Therefore this vntruth may be returned vpon the deuilers head, and noted both for a rash & vntrue censure. *Simonides was wont to say, that he never repented him for holding his peace, but for speaking often.* And if this cauiller had been silent, he might haue been blamelesse, whereas his hasticke pen will purchase him a blot, but that he concealeth his name, and hideth his

face, that we cannot see him blush; I say unto him as *Ruffinus*: *Ad incusandum non moue fidei diuersitas, sed perueritas animi*: Not the diuersitie of faith, but the perueritas of his affection hath made him an accuser.

*The eight Slaunger.*

**B**ecause it is said, *Synopsi*. pag. 29. that *Tobie* and *Judith* were neuer taken for Canonical, till of late it was decreed by Councells of no great antiquitie: for in the Laodicene Councell, and other ancient Councells they were deemed not to be canonicall. A notable vntruth, because they are numbred among the Canonical booke in the third Councell of Carthage,  
 1 anno 47. where *Augustine* was present. An vntruth also it is that the Councell of Laodicea deemed them not canonicall, &c. for the *Apocalypse* is omitted, as well as *Tobie* and *Judith* by the Councell, and hath no more ancient authoritie then the Councell of Carthage, &c.

*The Defence.*

**I**rst, whereas the Laodicene Councell accounteth but 22. booke of the Old Testament Canonical, and calleth the rest there not rehearsed *βιβλία ἀπόντα*, booke not canonicall. c. 59. and yet the Councel of Carthage  
 comming

comming after, decreeth the same to be canonical, as namely among the rest the books of *Tobie* and *Judith*. We cannot thinke that these Councils, being not aboue fiftie yeere one before the other, and so the one not likely to be ignorant of the others proceedings, would decree contrarie things: first, because both these Councils are confirmed in the 6. generall Councell Trullane can. 1. which Councell was not so vndiscreete as to ratifie contrarie decrees.

Secondly, if *Augustine* were present, it can not be thought that he would subscribe contrarie to his owne iudgement: for whereas the Canon rehearseth fие bookeſ of *Salomon*, *Augustine* thinketh that the booke of Ecclesiasticus & Wisedome of *Salomon* were only ſo called, propter nonnullam eloquij ſimilitudinem, for ſome ſimilitude of the title, *de ciuitat. Dei* libr. 17. cap. 20. And of Ecclesiasticus he ſaith, *This booke was not received into the canon of the Scriptures: De cur. pro mortuis cap. 15.* Likewise of the bookeſ of the Macchabees he thus writeth: *Iudei non habent hanc scripturam, ſicut legem, Prophetas, & Psalmos, quibus Dominus testimonium perhibet ut testimonium suis: The Iewes haue not this Scripture, as the law, Prophets and Psalms, to the which the Lord giueth testimonie as to his witneſſes: libr. 2. cont. Gauden. c. 23.* How is it like the that *Augustine* would haue giuen consent to this de-

22 The answer to the first part of the Libel  
cree, if their meaning had been to make these  
bookes absolutely Canonickall.

Two and  
twentie  
bookes of  
the old Te-  
stament  
only cano-  
nicall.

Thirdly, seeing the Canon of the Scriptures  
was confirmed before this Councell, and ac-  
knowledged of the Fathers, who make but  
22. bookes of the Old Testament, excluding  
all those which we hold to be Apocrypha: as  
*Origen apud Euseb. lib. 6.c. 25. Athanasius in sy-  
nopsi. Hilarius in prolog. explanat. Psalm. Na-  
zianzen. in carminib. Cyrilus 4.卷之四. Epiphanius.  
heres. 8. Hieron. prefat. in libr. regum: it is not  
like that the Councell of Carthage would  
goe against the consent of so many learned  
Fathers.*

Wherefore they must bee vnderstood to  
take this word Canonickall in a large sense,  
for all those bookes which were allowed to  
bee read in the Church, whereof there were  
two sorts: some were read, *ad autoritatem ec-  
clesiasticorum dogmatū confirmandam*, to con-  
firme the authoritie of Ecclesiasticall doc-  
trine, such were the right Canonickall: some  
*ad edificationem plebis*, for the edifying of the  
people, of which sort were the bookes of *To-  
bie, Judith*, with the rest: *Hieron. prefat. in  
Prover.* And these were called *Hagiographa*,  
*Hieron. prefat. in Tobiam*: or *Ecclesiastici, Ec-  
clesiasticall bookes*: the other *Canonici, Ca-  
nonickall*: *Cyprian. in symba!* This difference of  
the holie writings is allowed by *Sixtus Se-  
nens. lib. I. bibliothec. Stapleton. lib. 9.c. 6. doctri-  
næ*

that those booke are called *Protocanonicis*,  
Canonicall of the first sort, that are found in  
the Hebrue Canon: the other, *Deuterocanonicis*,  
Canonicall of the second sort: and in  
this sense doth the Councell of Carthage call  
the Apocryphall booke Canonicall.

2. Secondly, it is neither absurd, nor vn-  
true to say that the Laodicene Councell, o-  
mitting to make mention of the Apocalypse  
among the Canonicall booke, at that time  
judged it also not to bee canonicall, for the  
authoritie of that booke was a long time  
doubted of: for the Councell calleth all o-  
ther booke beside those rehearsed, ~~asurisca~~,  
booke not canonicall.

3. But the Libeller hath vttered a great  
vntrugh, that the Apocalypse hath no more  
ancient authoritie then the Council of Car-  
thage, which was about anno 420. seeing that  
*Origen* long before holdeth it to be canon-  
ical: *Homil. 7. in Iosuam*: where rehearsing the  
books of the New Testament, as of the foure  
Euangelists, the Acts of the Apostles, 14. E-  
pistles of *Paul*, two Epistles of *Peter*, the E-  
pistles of *James* and *Iude*, he further saith: *Ad-  
dit & Ioannes tuba canere per epistolas suas &  
Apocalypsin*: *John* also proceedeth to sound  
his trumpet by his epistles and the Apoca-  
lypse.

The Libeller then might haue been other-  
wise occupied, then here to haue noted an

vntruth vpon no greater ground : he might haue employed his time and pen much better : he should haue remembred *Platoes* saying to his schollers, when they went from schoole: *See children that you use your otium to some honest purpose.* Or if his pen must needs runne to drop lies, he should haue followed *Origens* adiure: *Homo, qui incumbit necessitatibus mentiendi, diligenter attendat, ut sic utatur mendacio, quomodo medicamine & condimento, ut seruet mensuram.* He that hath necessitie to lie, must be carefull to vse his lying as a sause or medicine, to keepe a measure: *ex apologetico Hieron. cont. Ruffin.* But this Libeller neither was forced to lie, and hauing begun, he can finde no measure in so doing.

### *The ninth Slaunger.*

**V**Hereas it is thus alleged, *Synops.* pag. 209. *Leo the third confirmed by his decree, that the bloud, which issued out of a wooden Crucifix at Mantua, was the very blood of Christ: anno 800.* what broadface dealing is this (saith the Libeller) to vent foorth such a shameleslie lie? &c.

### *The Defence.*

**I.** **T**Hough no author in that place be alledged for the proofe of this storie: if it

it had pleased this cauiller to haue looked in the end of the booke, hee might there haue found these words, after the Errata : *Whereas pag. 374. 381. and elsewhere I alleage diuers things of the acts of the Popes, forgetting to cite the authors, I referre the reader to the collections of master Bale out of Platina, Functius and others, in his booke De actis Romanor. pontific.*

2. But because this authoritie will not content him, I will report the very words of Platina in the storie of *Leo 3.* *At Leo cum seditionibus vexaretur ab urbe discedens Mantuam proficiscitur ad visendum Christi sanguinem, qui tum miraculis magno erat in pretio : is storie de autem perbenigne susceptus approbato Christi sanguine ob frequentia miracula, ad Carolum proficiscitur, ut hominem cognoscenda veritatis cupidum eius rei certiorem faceret.* : But *Leo* being troubled with sedition, departing from the citie goeth to *Mantua* to see the bloud of Christ, which then because of miracles was in great price : he being gently receiued (having approued it to be the bloud of Christ, because of many miracles) goeth to *Charles* to certifie him of this matter, being a man desirous to know the truth. How say you now ( sir Detector) haue you not detected your owne follie and ignorance, to denie a storie written by one of your owne Chroniclers : though here no mention be made of a wooden Crucifix (which must bee supplied out

A manifest  
nied by the  
Libeller.

out of master Bale) yet the substance of the storie we haue, that *Leo* approued it (which is all one as to say in his iudgement he decreed it, for here is no consistoriall decree spoken of) to be the bloud of Christ.

A fable of a  
bloodie  
Crucifix.

3. And if *Platina* be not of credit sufficient, the like storie is brought in by *Ioannes Monachus* in the 2. Nicen Synod action 4. how a certaine Iew succeeding a Christian in his house, found there the image of Christ, which hee with other Iewes running vpon doe wound it on the side, and thereout issued as much bloud as filled a great Hydrie, a water tankerd or bucket: by the which bloud the sicke were healed, and many miracles wrought: and thereof was sent in glasses, to all parts of Asia, Africa, Europa: and the tale endeth thus, *Hic est sanguis ille Dominicus, qui apud plerosq; repertus dicitur*: This is the Lords bloud, which is said to haue been found with many. This Synod, with the acts thereof, was ratified by *Adrian* 1. the immediat predecessor of this *Leo* 3. so that it seemeth more likely, that hee by the example of *Adrian*, might give credit and approue the like fable done at Mantua.

Now let any indifferent man iudge, which of the two hath vented the *shameleſſe lie*: the defender in reporting as hee findeth, or the detector, in malicious denying of that, which he ignorantly knoweth not: he must learne

to

to be more cunning in histories, before hee takevpon him to find fault with historical reports. Sure whether he be broad or chittefated, I know not: for he neither telleth vs his name, nor dareth to shew his face: yet by his shamelesse writings, we may as well discerne him as by his bold face: to whom that sentence of *Augustine* may fitlee bee applied, though not altogether in his sente: *Libri tui pene totum te nobis exhibent, si enim propterea te non novimus, quia faciem corporis tui non vidi- mus, hoc modo nec ipse te nosti, nam tu quoq; non vides eam:* Your bookees doe shew you wholie what you are: for if wee therefore know you not, because wee haue not scene your face, neither do you know your selfe, because you see not your face: *August. spist. 9. Hieron.* We need no better glasse to shew the Libellers audacious face, then his immodest and flaunderous pen.

*The tenth Slaunger.*

**S**ynopsi pag. 609. *The Masse promiseth suffi-  
cient redemption to the wicked, that haue  
spent their life in drunckenes, adulterie, &c. if  
they come to the Church and beare a Masse, and  
take holie bread and holie water, or finde a soule  
Priest, or gine somewhat to the Priest to doe pe-  
nance for them, though they neither pray, nor re-  
pent, nor haire the word preached: For this the  
Libeller*

Libeller crieth out, *a shameleſſe mate, a no-  
tō-  
rious lie, &c.* and *Roger Holland*, that died for  
the Gospell, who thus much confesseth of  
himſelfe, he calleth in deriſion, *holie Holland,*  
*one of Foxes Martyrs, runnagate Roger.*

*The Defence.*

*Sicut iude  
xactior.*

**F**irst, as *Plato* bid *Xenocrates* a ſowre and  
auſtere man to ſacrifice to the Graces, ſo  
it were to bee wished, that this cauiller had  
conſecrated his pen to Gods ſeruice, that he  
might haue written with more grace: his bi-  
tter raylings and blaſphemies toward the de-  
fender are anſwered before. But as *Hierome*  
ſaith: *Iniuriam martyrum nequeo ſurda aſſe-  
trare*: The wrong done to the Martyrs I  
cannot paſſe ouer with ſilence. The Libeller  
ſhall one day know, if he repente not, what it  
is to reuile Gods Saints, when hee ſhall ſee  
them one day enter into heauen, and himſelf,  
with all ſuch blaſphemous mates, to be thrust  
out at the doores, Luk. 13.28. I doe not won-  
der, if his pen be whet againſt the liuing, whē  
it ſpareth not the dead: I ſay to him with *An-  
gulfine* to *Iulian* the Donatift, *Cernis quam ti-  
bi pernicioſum ſit, tam horribile crimen obie-  
cere talibus, & quam mihi glorioſum ſit quodlibet  
crimen audire non talibus:* You ſee how perni-  
cious it is for you to obiec̄t ſo horrible a crime  
to ſuch, and how glorioſus to me to be obiec-  
ted againſt with ſuch. libr. 1.

Secondly,

Secondly, the Libeller produceth certaine reasons to shew that their religion hindreth not good life, but tendeth to vertue: 1. They teach, that a man by grace may keepe the Commandements, whereas we say it is impossible, which is a discouragement to vertue, the other saith he, is an encouragement.

*Contra:* Nay rather theirs is a desperate doctrine, because wee see by experience, that there is not the perfisest man, but offendeth against the law, as Saint James saith, *In many things we sinne all*, Iam. 3. 2. and therefore they perwademen, in so teaching, to build vpon a false ground, and to deceiue their owne soules: whereas wee teach them, that they must seeke their righteousnes, not in the obedience of the law, but in the obedience of life. Popery stirreth not to godlines of

faith, yet doe exhort them, that they walke worthie of their calling: *S. Paul* thus saying: *Not having mine owne righteousness, which is by the law, but that which is through the faith of Christ*, Philip. 3. 9. was not therefore discouraged from vertue, but encouraged, saying, verl. 13. *I forget that which is behind, and endeavour my selfe to that which is before.*

2. Whereas we teach, that the motions of the flesh be sinfull, though a man consent not vnto them, because the law saith, *Thou shalt not lust*, Rom. 7. 7. they say, they may be occasion of much merit. Which of these will soone perwadre to supprese euill lusts, they that

30 The answer to the first part of the Libel  
that commend them, or they which con-  
demne them, let any reasonable man iudge? I am sure the Apostle biddeth vs mortifie,  
w<sup>ch</sup> the very lust, and rising motions of the  
heart, not to retaine them as a matter of grea-  
ter merit.

3. They say their confession and satisfac-  
tion for the temporall paines of purgatorie,  
the shame of the one, and feare of the other,  
prouoke to the encrease of vertue: Is not  
this like to be a goodly vertue, that is begot-  
ten in feare, and for shame of men, to whom  
they are bound to confess? The Apostle  
saith, *perfect loue casteth away feare*, 1. Ioh. 4. 18.  
We rather exhort men to confess vnto God,  
that seeth the heart, and from whom nothing  
can bee hid, rather then in the eares of the  
Priest. And as for your purgatoric satisfac-  
tions, which may be bought out with mo-  
ney, and redeemed with Masses, they doe but  
make men more secure.

4. They hold that no man without spe-  
ciall revelation can know whether he be pre-  
destinate, and that one in Gods grace may  
fall away. We teach men to be sure of their  
saluation: this doctrine (faith hee) breedeth  
desperate securitie, the other maketh vs with  
*feare and trembling to worke our salvation.*

Contra. Nay rather he that is sure of his e-  
lection by faith, thereby is the more encoura-  
ged to good worke, knowing that he shall  
not

Certaintie  
of saluation  
nourisheth  
virtue.

not lose his reward: as the Apostle exhorteth 1. Cor. 15. *Wherfore beloved bretheren be ye stedfast, &c. alwaies abundant in the worke of the Lord, for as much as ye know, that your works is not in vaine in the Lord.* And the Apostle faith of himselfe, *The Lord will deliuer me from every euill worke, and preserue me to his heauenly kingdom,* 2. Timoth. 4. 18. They then which are sure to be preserued vnto life, God will guide them with his spirit, and deliuer them from euill workes; and they also shall notwithstanding in a godly feare and carefull endeuour worke their saluation: for the certaintie of the end doth not take away the necessitie of the meanes. But contrariwise as S. James saith, *The waueing minded man is vnstable in all his waies:* So that he which is waueing in the hope of saluation, cannot bee throughly resolued or settled to any good worke.

Thirdly, the Libeller bringeth in *Luther* and *Jacobus Andrea*, complaining of greater corruptions, where the Gospell is professed, then in *Papatu*, in time of Poperie: whence he inferreth, that it is not their doctrine, but *Calvins* and *Luthers*, that corrupteth good manners. pag. 138.

Cont. 1. Though of soime particular sins, and of particular places and persons, euen where the Gospell is professed, iust complaint may be made, yet it followeth not that generally

generally Protestants manners are worse, then Papists: vniess you wil say, that because S. Paul saith, that there was such fornication among the Corinthians, as was not once named among the Gentiles, that therefore the Gentiles were to be preferred before them.

2. The cause of corruption of manners among Protestants is not the doctrine, but their vnthankfull receiuing of it. As where S. Paul complaineth thus of the Corinthians: *I feare when I come again, least my God abase me among you, and I shall bewaile many of them, which haue sinned alreadie, and haue not repented of the uncleannesse, fornication, wantonnes, which they haue committed.* 2. Cor. 12. 21. Was Saint Pauls doctrine (thinke you) the cause hereof?

3 Against two of our writers that thus complaine of Protestants manners, I can produce more then twenty of theirs, that cry out against popish corruptions: and some of them euuen now wee will heare speake in this cause: that it may be evident to all men, that howsoeuer iniquitie in these euill daies encræseth both among Protestants & Papists, yet thankes bee to God, the Gospell hath brought foorth more true godlines, with the comfortable fruites thereof, then euer was to be seene in Poperie.

Fourthly, this is alleged as an argument to cleare their profession from being an hindrance

drance to godly life, because to perfect remission of sinnes they require three parts of penance, contrition, confession, satisfaction.

page 39.

*Cont.* These three we acknowledge, being Popish penance necessary in every true penitent person: inward sorrow and contrition, with a full purpose to amend the life; confession to God,

and to the congregation publikely offended; satisfaction not to God, but to our neighbours for iniuries committed: but as those three are taught and required in Popery, they doe but make hypocrites, they work not true conuersion.

1. If contrition do proceed in part from mans free will: if it be not necessarie to haue a resolute and expresse purpose of newnes of life: if it must be perfect: if it bring not assurance of remission of sinnes: if it must be a meane to iustifie vs: if a man must look to merit by it: if it be not necessarie for small fences as well as great: all which positions our aduersaries doe hold; as may be seene at large Synops. pag. 633. to pag. 640: how is it possible for a man by the popish doctrine to attaine to true contrition, which must take beginning in his owne free will, and end to his owne praise, in seeking to merit by it?

2. So likewise, to confess vpon paine of damnation all sinnes, never so secret, whe-

D

ther

ther they be committed in minde, heart, will, cogitation onely, or in word and wortke and to none but to the Priest; to get absolution at his hands, and to merit by it: and no oftener but once in the yeare, as the Papists teach: looke Synops. from pag. 640. to 650. who feeth not how farre this is from true confession, which shuld be principally made to God, not yeerely but daily, and in humilitie, not in a selfeloue of meriting by it?

3: Concerning popish satisfaction; to teach, that God must be satisfied by our penall workes, for the punishment due to our sinnes: that the Priest is to that end to ioyne penance: and that it is in the power of the pastors of the Church to remit the temporall punishment: and to applic the merits of Saints, and graunt Indulgences: at which the popish Diuines doe hold and teach, Synops. pag. 667. 655. What a miserable and comfortlesse satisfaction is this? which must be wrought by our selues: whereas wee are not able to answere one thing of a thousand, Job. 9. 3. and wherein wee must looke for our release and indulgence from men: where the Scripture saith of God not of men, *I will be mercifull to their unrighteousnes, and I will remember their sinnes no more*, Heb. 8. 12.

I trust it doth already sufficiently appeare, that there is no vntrueth vttered at all, in charging the popish religion to be an hinder-

ter of good life: but that we may be yet more fully cleared, I will further auouch the same: 1. by propounding some choyce points of their holy doctrine. 2. by producing some examples of their holy professors. 3. by the testimonie of some of their owne writers.

1. First, your doctrine of purgatorie paines, which you say may be eased and released by the prayers of the liuing, and especially by the soule Priests, and Masses of *Requiem*: as it is an engine to to draw aduaantage to your purses, so it breedeth carnall securtie in mens soules, especially in such as are rich, who thinke to leaue behinde them enough, howsoeuer they liue in the meane time, to maintaine a Priest to sing for their soules: and therefore one of your owne Doctors saith: *In hoc solo casu melior est conditio dinitis quam pauperis, quia habet unde suffragia fiant pro ipso.* In this case onely the estate of the rich is better then the poore, because he hath wherwith al Suffrages should be made: *Albert mag. de offic. Miss. tract. 2.*

Popish do-  
ctrine bree-  
deth secu-  
ritie.

2. Your doctrine in prohibiting and restraining of mariage to your Clergie, how it helpeth to holines of life, Bernard well sheweth: *Tolle de ecclesia honorabile coniugium, & thorum immaculatum, vnde repies ex concubinariis, incestuosis, seministris, mollibus, masculorum concubitoribus:* Take away from the Church honorable mariage and the bed vnde-

defiled, shall you not fill the same with fornicators, incestuous, unclean, effeminate persons, &c. *Cantic. serm. 66.* how well these effects haue followed in popish singel life; they which haue written of their Votaries, haue sufficiently declared.

3. The popish doctrine of Pardons and Indulgences, that it is in the power of the pastors of the Church to remit *à pena & culpa*, for daies, moneths, yeeres; is in almens judgements an open doore to all carnall libertie: as the Pardoners of *Leo 10.* did proclaime, that for ten shillings any man should deliuer a soule out of purgatorie at his pleasure: *ex Christian. Massao libr. 20.* Of this abuse some while agone great complaint was made: *Quatuor prædicatores quadam brevia habent, que in singulis parochiis relinquunt, in quibus continentur tot indulgentie, quod mirantur virti boni si de conscientia Papa potuerunt illa concedi.* The preaching Pardoners leauie briefes in euery parish, wherein are contained so many Indulgences, that good men marueile, that euer they could be graunted with the Popes knowledge: *Opuscul. tripartit. libr. 3. cap. 8.*

4. They hold that the Sacraments do give grace, *ex opere operato*, by the work wrought, and that the faith of the receiuer giueth no efficacie to the Sacrament: *Bellar. libr. 2. de Sacram. cap. 1.*

5. They

5. They alio teach that the wicked do eat in the Sacrament the very bodie of Christ: *Rhem. 1. Cor. 11. sect. 26.* Doe not these do-ctrines now tend to great holines and deuo-tion: wherby men are made carelesse to exa-mine themselves, and to be prepared by faith to receiue the Sacraments, &c wicked men are made more secure, seeing they are borne in hand, that being as they are, they may bee made partakers of Christ's bodie?

6. A carnall doctrine also it is, that men may doe more then is prescribed, and of their abundance may allot unto others such workes of supererogation: *Rhem. 1. Cor. 9. sect. 6. 2. Cor. 8. Poperie.*

*Carnal do-  
ctrine of  
supererogation.*  
sect. 3. For by this meanes men are made se-cure to labour for theinselues, depending vpon other mens superabundant workes. But they in so thinking are deceived: for every man shall answere for himselfe, one cannot saue anothers soule: *Ezech. 14. 20.* *Though Noab, Daniel and Job were in the middest, &c. as I liue saith the Lord, they shall delinex neither sonne nor daughter.* Vpon which words *Origen* thus writeth: *Vnusquisque in proprio peccato morietur, & in propria iustitia uiuet, nihil mihi conductit martyr pater, si male vixero: Euerie man shall die in his owne sinne, and liue in his owne righteousnes: my father a Martyr shall not profit me, if I liue euill.*

By these particular points of popish doc-trine I trust it is cleere, that it is not falsely

38 The answer to the first part of the Libel  
charged to bee a breeder of carnall secu-  
ritie.

Popes ex-  
amples of  
loose li-  
ving.

Secondly, if the popish religion be such a  
nourisher of vertue and holines, where is it  
more likely to be found then in their holie  
father the Pope, and in that holie chaire? let  
vs therefore take a little view of their holie  
lives.

Some of them haue bin Sorcerers and Ne-  
cromancers: as *Silvester* 2. <sup>a</sup> *Benedict* 9. <sup>b</sup> *Gre-  
gor.* 7. <sup>c</sup> *Paulus* 3. with others.

Some were blasphemers, as *John* 12. did  
vse to call vpon the diuel at dice, and to drink  
to him. *Julius* 3. calling for his porke, which  
the Phisitions forbad him, *give it me* (saith he)  
*all dispetto de Dio, in despite of God.*

Some of them theeues & robbers: *John* 18.  
as *Platina* saith, *in pontificatu fuit fur & latro,*  
was in his Popedom a theefe and a robber.

Some murtherers: as <sup>d</sup> *Urban.* 6. that put  
some of his Cardinals into sackes and drown-  
ed them. <sup>e</sup> *John* 23. the cause of the death of  
*Alexander* 5. <sup>f</sup> *Sixtus* 4. sent to Florence to  
slay the Medicees. <sup>g</sup> *Paulus* 3. caused his sister  
and mother to be slaine, that he might haue  
the whole inheritance. In <sup>h</sup> *Alexander* the 6.  
time, *Roma carnificina facta*, Rome was made  
a shambles.

Some of them were adulterous and ince-  
retnin. <sup>i</sup> *Guicciardini*. stuous persons: as *Clemens* 5. *John* 23. *Alex-  
ander* 6. *Julius* 2. and *Julius* 3. *Paulus* 3. *Sixtus*  
<sup>the</sup>  
*Agrip. de le-  
sociis.*

the 4, as witnessle they which haue written of their acts and liues.

Such as these holie fathers were, such are their children. In Italie and at Rome, the name of Christian, is vsed as a name of reproch, to signifie a dolt or a foole: *Christian.* *Franch. collat. Jesuit.* in fine: such holines and devotion is to be seene vnder the Popes nose. These are your filthie Doctors (sir Detector) more filthie and vncleane your selfe, if your life and name were knowne, then he whom you doe so vngodly blaspheme.

In the third place, let vs heare their owne writers speake. Against *Jacobus Andree* al-  
leaged by the Libeller, I will set *Ioannes An-  
dree*, one of their Canonists: *Roma fundata  
fuit a pradomib. & adhuc de primordiis tener, da-  
ta Roma quasi rodens manus, &c.* Rome was founded by theeues, and yet still saucureth of her beginning, being called Rome, as biting one by the hands.

*Budens: Sanctiones pontificie non moribus re-  
gendis vsui sunt, sed propemodum dixerim Ar-  
gentarie facienda autoritatem videntur ac-  
commodeare: The Popes Canons serue not  
now to guide mens liues, but they serue ra-  
ther to make a banke to get money.* *in Pan-  
dect.* In sexto de  
elect. sum-  
damen. in  
gloss.

*Vrspergens.* in the storie of the Councell of Constance: *Spiritum extinguebant, propheti-  
cas aspernabantur, Christum in membris suis*

*persequabantur, eratque plane persecutrix ecclesia:* They did extinguish the spirit, defie the voyces of the Prophets, persecute Christ in his members, and the Church became altogether a persecutor: *Paralipomen. Vrspergeus.* pag. 396.

*Aeneas Sylvius: Refriguit charitas, & fides omnis interiit: Charitie is waxen cold, and all faith is dead: Epistol. ad Caspar. Schlickium.*

*Nicholaus Cusanus a Cardinall thus saith: Sirecte respicimus, omnis religio Christiana paucis dempta, degenerauit in apparentiam: If ye marke well, all Christian religion excepting a few, is degenerated to an outward appearance: excitation. lib. 9.*

*Bishop of Bitonto: Quibus turpitudinum monstris, qua sordium collusio, qua peste non sunt fidati in ecclesia sancta, populus & sacerdos: With what monsters of filthines, with what vile vncleanness, with what pestilence be they not corrupted in the holie Church both priest and people? in Concil. Tridentin.*

Another thus complaineth: *O nos miseris, qui Christiani dicimur, gentes agimus sub nomine Christi: Miserable are we, which are called Christians, and vnder the name of Christ play the Gentiles: Francisc. Zephyrin. in A. apologetic. Tertullian.*

*Cheregatus the Popes Legate, thus pronounced at the assemblie of Norinberge: A sacerdotibus iniquitatem populi dimanare, mal-*

ter nunc annis graniter, multisque modis peccatum esse Romam, & inde a pontificio culmine malum hoc atque lucem, ad inferiores omnes ecclesiasticum prefectos defluxisse: That the iniuitie of the people doth flow from the Priests, that these many yeeres there haue been great and many sinnes committed at Rome, that this plague is descended from the high thronre of the Bishop to all inferiour gouernours of the Church: *Sleidan.lib.4 ann. 1523.*

Many such testimonies ibilit be brought from their owne writers, who haue complained of the corrupt manners of all degrees in the Romane Church. I thinke now that wee haue been meetly euен with this Sophister, who seemeth to haue taken extraordinarie paines, according to his simple skill, to hide the filthines of his mother, but all in vain.

Euery man that hath been at Rome, can be an eye witnesse of their abominations. *Franciscus Petrarch* saith, that *Rome is the whore of Babylon, the mother of idolatrie and fornication*, and saith, that *all shame and reurence is quite departed thence: Cantilen. 92.* *Baptista Mantuanus* hath these verles of Rome:

*Vinere qui sancte vultis, discedite Roma,*

*Omnia cum liceant non licet esse bonum.*

All that will liue godly from Roine be packing, all things are there lawfull, onely it is not lawfull to be good. May wee not now say

say of Rome as the Lacedemonians of A-  
thens? one saith, *The Athenians know what is*  
*right, but they doe it not.* Another being asked  
of Athens, said, *Omnia ibi pulchra.* All things  
there were very faire and good: because no-  
thing was counted vn honest. Or as *Endamides*  
laid to one that commended Athens: that  
that citie could not be well praised, *quam ne-*  
*sciret puerus mo ideo laudat, quod ibi factus sit melior,* which  
no man therefore commendeth, for that hee  
became a better man there. Thus wee may  
iudge by the fruities what manner of religion  
poperie is; neither that it is any flaunder at  
al, to call it an enimy to true vertue and god-  
lines, and a mother of hypocrisie, as their  
owne writers doe plentifully witnesse.

*The eleventh Slaunder.*

**S**ynopsi. pag. 908. *Saul was never truly iust*  
*nor righteous: and Iudas when he was in his*  
*holiest course was but a theefe and an hypocrite:*  
*as the Scripture testifieth: notable lyes, saith*  
*the Libeller. pag. 141.*

*The Defence.*

**F**irst, to prooue *Saul* to haue been a good  
man, this text is alleaged, 1. Sam. 9. 2.  
*Saul erat electus & bonus, &c.* *Saul* an elect  
and good man, and none of the children of  
Israel better then he.

*Answe.*

*Answe.* 1. The word translated *elect* in the vulgar Latine *bachur*, Pagine interpre-  
teth a young man, and so is the word, *bechur*,  
youth, taken, Ecclesiast. 12.1. and so ex-  
pounded in the vulgar Latine: the meaning  
then is that *Saul* was an elect or choile yong  
man: the Septuagint reade *λεγεντες*, a  
goodly great man: the other word *tobh*,  
good, *Arius* readeth, *pulchrior*, there was not  
a fairer man: as it is taken Genes. 6. *The sons*  
*of God saw that the daughters of men were faire*,  
the word is *toboth*, good: but they were not  
very good in respect of true goodnes: and in  
this place the vulgar Latine also readeth,  
*pulchra*, they were faire: it might haue pleased  
the translator to haue retained the same  
word here. The text then meaneth, that *Saul*  
was a goodly faire man for his bodie and sta-  
ture: as the next words doe shew, *from the*  
*shoulders upward he was higher then any of the*  
*people*: for otherwise, if it be vnderstood of  
true goodnes, he shoulde bee preferred before  
all the godly then liuing, yea before *Samuel*.  
The Libeller was not well aduised to alleage  
this text, whereby he doth but display and  
lay open his ignorance in the text, and  
blindnes in the true sensethereof.

And further, that *Saul* was not truly iust *Saul* neuer  
before God, it appeareth by that *Samuel* truly iust  
faith, 1. Sam. 13.14. *The Lord hath sought him*  
*a man after his owne heart*; that is *David*: *Saul*  
then

Secondly, Hierome (saith the Detector) lib. 3. aduers. Pelagian. proueth that *Judas* was once iust by these words of our Sauiour, Ioh. 17.12: *Whom thou gauest me I have kepe, and none of them perished but the sonne of perdition.*

*Judas* never  
but an hy-  
pocrite.

Cont. 1. He should haue done wel to haue alleged Hieromes words, seeing that booke is long and not distinguished into chapters: but he sheweth himselfe as well seene here in Hierome, as before in the Scripture. The contrarie elsewhere may be gathered out of Hierome, as where hee thus writeth to *Hedibia* quest. 10. *Deus non saluat irrationabiliter & absque iudicii veritate sed precedentibus causis, quia alij non suscepserunt filium Dei, alij sponte sua suscepserunt: God doth not sauе without reason, or true iudgement, but by causes going before, because some receiued not the son of God, some willingly receiued him. Therefore because *Judas* was not saued, he did not receiue Christ truly, or aright beleue in him.*

2. Augustine out of this Scripture concludeth the contrarie, that *Judas* was a reprobate: *Filius perditionis dictus est traditor Christi, perditionis pradestitus: The betrayer of Christ is called the sonne of perdition, be-cause he was predestinate to perdition: tract. 107. in Ioann. If he were a reprobate from the beginning,*

beginning, he was never a right good man in  
decde.

3. That *Iudas* in his holiest course was but  
an hypocrite & a theefe, the Scripture testifi-  
eth, Joh. 6.70. *Hane I not chosen you twelue, and  
one of you is a diuell?* This was spoken, long  
before *Iudas* betrayed Christ, when hee was  
newly chosen, and daily conuersant with  
Christ, and did the office of an Apostle with  
the rest. When was hee holier in shew then  
while hee walked with Christ, preached with  
the rest, and wrought miracles? but even  
then hee was a diuell; and when hee sat with  
Christ at the table, and dipped his hand with  
him in the platter, and as *Origen* thinketh,  
was admittred *ad mensam corporis Christi*, to  
the table of Christ's bodie; *tract. 35. in Math.*  
yet even then and before hee was a theefe,  
Joh. 12.6.

4. I will conclude with that testimonie  
out of their owne Canon, *Caus. 2. quast. 1. c. 6.*  
where Christ is brought in thus speaking of  
*Iudas*: *Although he be not yet excluded from  
you: a me tamen, qui omnia certissime noui sepa-  
ratus & disiisus est: yet I that know all things  
have separated and diuided him: et si ego per o-  
culi iudicij sententiam damnarum habeo, vos ta-  
men adhuc illum per tolerantiam sustinetec: al-  
though I by the sentence of my serreit judgement  
hold him condemned, yet you must tolerate him a  
while: How then was hee truly iust. before  
God,*

God, when he was alreadie separated and condemned in the judgement of Christ?

**H**ere the Libeller obiecteth fourre yn-  
gruths together:  
1. That Bellarmine is at variance with him-  
selfe, in one place making the Pope the chief  
judge of all controversies, in another the  
Pope with the Cardinals: which both may  
well stand together without any variance.

2. That it is affirmed, that Bellarmine for exposition of Scripture referreth vs to the Fathers of the Church, wherof he maketh no mention at all.

3. False also that hee referreth vs from generall Counsels to the Pope and Cardinals.

4. False also, that hee maketh mention of Cardinals, of whom hee saith nothing.

### *The Defence.*

1. Whether there be not variance and diversitie in these two places of Bellarmine, one while to make the Pope Judge, another while to ioyne the Cardinals with him, as though hee were not sufficient without them: for why else are they ioyned with him? I leaue it to the Readers judgement: it is not a matter worthie to be contented about: and I am ashamed to spend time in such fruivolous stusse, but that a brabller must be answered.

2. For the other three points, they are not first of my devising: that a worthie professor Master Whitakers, doth so collect Bellarmines sense, contr. I. quest. 5. cap. 2. And it seemeth to be Bellarmines meaning altogether (for his words in this place are not by vs alledged). First, that we should haue recourse to the Fathers for the exposition of the Scripture for he

32 The answere to the first part of the Libel  
he referreth vs to the Councell of Trent,  
less. 4. which preteribeth, that sense of the  
Scripture to bee followed, which either the  
Church holdeth, or the ioynt consent of the  
Fathers.

3. Bellarmine referreth vs to a Council con-  
firmed by the chiefe pastor, or to the chiefe pa-  
stor, *cum concilio aliorum pastorum*, with the  
counsell of other pastors; these two being dis-  
ioyned, with this disiunctive *sive*, or, cannot  
be taken in any good construction for all  
one: as the Libeller doth insinuate p. 147.  
But Bellarmine must be expounded by him-  
selfe, who other where would haue appeals  
made from generall Councils to the Pope,  
*lib. 2. de concilio. as in borat. cap. 17.* And so in  
this place this order is prescribed, that where  
a Council cannot resolute of doubts, it shuld  
bee determined by the Pope with his assi-  
stance.

4. Though the name *Cardinals*, bee not  
here expressed in Bellarmine, yet his *concilium  
pastorum*, counsell of pastors, assistants to  
the Pope, can be no other but the Colledge  
of Cardinals: 1. For if he did meane any o-  
ther Councell, it were a vaine repetition of  
the same thing, to say, a Councell confirmed  
by the chiefe pastor, or, the chiefe pastor with a  
councell. 2. It seemeth to be such a councell,  
as is alwaies readie at hand: so is no other  
councell but of the Cardinals, that are al-  
waies

waies resiant in Rome. 3. Whereas the last reuolution of matters is to the Apostolike sea, *distinct. 20. c. 1.* By the sea Apostolike they vnderstand not the Pope onely, *sed concilium illud, quo pontifex visitur*, but that councell also which the Pope vleth in deciding of matters. *Alphons. lib. 1. cont. heres. cap. 8.*

5. Lastly, Bellarmines meaning must be such as is affirmed, to referre vs for the interpretation of Scripture first to the Fathers, then to a Councell, in the last place to the Popes Consistorie, or else he differeth from their owne Canons, which prescribe this course to be obserued: first, whereas the solution cannot be found, *ad diuinam recurre scripta Greca*, haue recourse to the Scriptures in Greeke: then *Canones Apostolica sedis intuere*, looke into the Canons of the Apostolike sea: then *manum mitte ad historias à catholice doctoribus scriptas*, take into your hand the histories written by Catholike Doctors, &c. if this will not serue, *Seniores prouincia congrega*, gather the Elders of the prouince. This Canon sendeth vs first to the Fathers, then to Councell: *distinct. 20. cap. 3.* and in the 1. canon. Last of all, *ad Apostolicam sedem referendum*, it must be referred to the Apostolike sea.

Now, let the Libeller know, that here is neither shamelesse lying, nor falsification committed by the defender, vntlesse he will make

Bellarmino to speake absurdly and contrarie to the Canons, or vnlesse hee will rewile the dead, that are in blessed rest: who though he can speake well of few aliue, yet I trust he wil spare the dead: vnlesse he be more impudent then that rayler, of whom *Pleistarchus* thus said, when hee heard hee commended him:

*Certainly, faith he, credebat me mortuum, he  
in vita regas: thought I was dead, for he can speake well of  
nisi auctiuitate: none aliue.* As for your vnchristian and scornefull railings, which bewray a corrupt heart and vncleane mouth, I no more regard it, then the croking of frogges: as *Hierome* writtech of *Blesilla*: *Blesilla nostra ridebit, nec dignabitur loquacium ranarum audire conuicta, cum Dominus eius dictus sit Beelzebub*: our *Blesilla* will smile, nor vouchsafe to regard the railings of croking frogges, seeing her Lord was called Beelzebub: *ad Marcel.*

*The thirteenth Slaunger.*

**T**wo falsifications are here noted, that  
1 Bellarmine should say, *Antichrist shall be  
2 verily of the tribe of Dan*, and that, *he confuteth that opinion in the same place, libr. 3. de Roman. pontif. cap. 12.* whereas he would beare vs in hand that Bellarmine doth neither.

*The Defence.*

**F**irst, that Bellarmine sheweth diuers rea-  
sons, why Antichrist is not like to come  
of

of the tribe of *Dan*, and confuteth that opinion; it is thus shewed: That whereas that opinion is grounded vpon three texts of scripture, Genes.49.17. *Dan shall be a Serpent by the way, biting the horse beeles.* Ierem.8.16. *The neyng of horses is heard from Dan.* Apocal.7. Twelue thousand are reckoned vp of every tribe, *Dan* is left out, because Antichrist should come of that tribe. *Bellarmino* doth thus ansuere to all these places: in the first he vnderstandeth *Sampson*, in the second *Nabuchadnezzar*, in the third *Ephraim* he saith is left out as well as *Dan*: and so he taketh away the grounds of that opinion: what is this els but to confute it, and bring reasons against it, in answering of their reasons, and annihilating the testimonies of Scripture, without the which that opinion hath no shew of probabilitie at all? Neither is it affirmed that hee bringeth reasons to shew certainly he shal not be of the tribe of *Dan*, but that it is not likely. And I pray you, in like sort, whereas you alleadge diuers places of Scripture to proue the supremacie of *Peter*, and his successors, he that should ansuere all those places, and shew reasons, that they are otherwise to bee taken (as *Bellarmino* doth here) would yee not say, that hee confuted that opinion, and brought reasons against it?

Secondly, where *Bellarmino* saith, *Sine du-*

52 The answer to the first part of the Libel  
bio Antichristus licet verè sit de tribu Dan, fin-  
get se esse de familia Dauid: Without doubt  
Antichrist, although he be verily of the tribe  
of *Dan*, shall faine himselfe to be of the fami-  
lie of *Dauid*. Doth he not seeme here to think  
that Antichrist shall be of *Dan*? 1. If hee  
speake according to the opinion of others,  
hee should haue said, *licet esset*, though hee  
should be, and needed not to haue put in *verily*: and if hee be not of *Dan*, why saith he,  
*finget*, he shall faine hiinselue to be of the fami-  
lie of *Dauid*? for in case he be not verily of  
*Dan*, he should not neede so to faine. What  
then, though Bellarmines words be reported  
thus, *Antichristus verè erit de tribu Dan*, Anti-  
christ verily shall be of the tribe of *Dan*:  
here is no falsification, because Bellarmines  
sense is kept: *licet*, though, was omitted, be-  
cause it would haue been but a broken sen-  
tence so beginning, vnlesse the whole had  
been alleaged, which had been too long and  
tedious, where breuitie is intended: and,  
where for, *sit*, *be*, *erit*, shall be, is read, is it not  
plaine that Bellarmine speaketh not of the  
time present, but of the time to come, when  
Antichrist should be reuealed? for neither he  
nor they thinke, that hee is yet come. And  
further, if ye thinke that Bellarmine is not of  
this opinion, that Antichrist shall come of  
*Dan*, you will set him, and your Doctors of  
Rhemes together by the eares, that so af-  
firme,

firme, 2. Theſſ. 2. ſeſt. 8. We are not then falſifiers, but yee are cauillers, that catch at words and ſyllables. I may fay to this carper, as Cleomenes ſaid to the Argiues: *Miror* *in ſuſſa-  
biſſi ſyſſa-  
xploratuſi ſyſſa-  
nati.*  
I marueile if the gaining of two ſyllables (in this word *licet*) will make him an honeſter man. As for your shameleſſe words of *lying* and *corruption*, he believeth him, falſifieth his words: we regard them not, your mouth is no flaunner: neither paſſe wee to be iudged of ſuch men: but this is our cōfort, as Hierome faith, *Aliter linor, aliter Christus iudicat, non eadem* *eft ſententia tribunaliſis eius & anguli ſuſurro-  
num: Malice iudgeth one way, Chrift another, there is not the ſame ſentence of his* *throne, and of backbiters in corners: ad vir-  
gin. Hermonens.*

Thus hath the Libeller finished the firſt chapter of his learned treatiſe: he promiſeth great matters in the reſt of his Libell: but he will ſerue his reader, as Philip did his fellow gheſts, who to ſaue his hofteſ credit when prouiſion failed, bid them reſerue their ſtomackes for the dainties, and ſo they roſe an hunred: for take away the railings, ſophiſticationes, cauils, flaunders, which are the flowers of this Libell, little els will remaine. As a certayne Lacedemonian ſayd of the Nightingale, *that it was nothing but a voyce: ſo* the Libeller hath nothing but ſcoffes, lies

and bragges: And as Theodorus was wont to say, that he did with the right hand deliuer his orations, the hearers did receiue them with the left: so this cauiller with a sinister eye doth examine, what was without malice or fraud first vttered: It is an easie matter to picke quarrels, and take exceptions against any mans workes. The Libeller should rather haue shewed himselfe, and entred into the lists, and handled some controuersie of religion, and taken vpon him to confute SY-NOPSIS, which hee carpeth at. But as one said to Philip when he had ouercome and destroyed Olynthus, that he could not build such a citie againe: so I think it would appose this Sophister and trouble his wit, to set such another booke by it, as that which he seeketh so much to disgrace. But I will proceed to examine the rest of his accusations, not fearing any thing which he can obiect.

## THE SECOND CHAPTER OF supposed Contradictions.

### *The 1. Contradiction.*

**H**Ere the Libeller obiecteth: 1. That Belalmine is falsified to say, that the spirit of God is witnesse unto vs, that the Scriptures are the word of God. pag. 154.

2. That the Scriptures themselves are witnesses

witnesses, which words uttered by Bellarmine, shew a far different meaning, saith he. p. 155.

3. Another vntuth is noted, that Bellarmine should make no mention of the Church, to be a probation vnto vs of the Scriptures. pag. 156.

4. A contradiction is noted, because it is confessed that Bellarmine should say, that wee are not bound to take the Scriptures for the word of God, without the authoritie of the Church. pag. 148.

### *The Reconciliation.*

1. **F**irst, what difference I pray you, to say God himselfe is a witnesse to vs, and *the spirit of God is a witnesse* (for this is one exception which the libeller taketh) is not the spirit of God, God? And think you, that when Bellarmine said, *God himselfe is witnesse*, he excluded the spirit? As though the inspiration, interpretation, protection and preseruation of the Scriptures be not the worke of the spirit of God? 2. Timoth. 3. 16. 2. Pet. 1. 21.

Yea but Bellarmine saith in another sense, that God is a witnesse, not by the inward testimony of his spirit, but by *defending the scripture from humane profanation by heauenly punishment*. Libel. pag. 154.

*Cont.* 1. Is this a good consequent I pray you? God beareth witnesse to the Scripture

sometime by taking vengeance: *Ergo*, not by the inward testimonie of his spirit. Sir Sophister, if your Logicke had not here failed you, you would not haue made so slender a collection: for whereas Bellarmine maketh *the great number of miracles the fift witness*; doth not the Scripture say, *Hebr. 2.3. God bearing witness thereto with signes and wonders and diuers miracles?* God then is not a witness one-ly by punishments, but by signes and miracles.

2. *Bellarmino* himselfe saith afterward in the same chapter: *Non omnes per internum afflatum Deus docet, &c. sed per corporales literas, quas legeremus & cerneremus, erudire nos voluit*: God teacheth not all by inward inspiration, &c. but by corporall letters, which we should reade and see, hee would instruct vs. We also refuse immediete reuelations and inspirations: but God by the lection and inspection of the Scriptures doth instruct vs. God then doth vse the Scriptures themselues as meanes of this spiritual instruction, which is the inward testimonie of Gods spirit, by our outward reading and hearing of the Scripture, inwardly witnessing the truth thereof vnto vs: how much I pray you differ we now?

3. Whereas *Bellarmino* maketh these the witnessses of Scripture: first, the trueth of the prophesies: secondly, the agreement of

the

the holie writers: thirdly, God himselfe: fourthly, the perpetuall truth of the Scriptures: may it not wel be gathered hereupon, that *Bellarmino* thinketh, that *God inwardly working in our hearts by the Scriptures themselves, which wee finde to be most perfect, consonant, true, doth teach vs which is the word of God*: for I pray you, who maketh vs to acknowledge the Scriptures, by the truth, harmonic, constancie thereof? doth not the spirit of God by these meanes mouing and persuading the heart? *Bellarmino* then is not slandered at all, when it is affirmed, that in this place, he holdeth as wee doe concerning the meanes, how to know the Canonicall Scriptures: for we also teach, that the Scriptures by no forren or extrinsecall meanes, but from themselves, the veritie, harmonic, holines thereof, (the spirit of God hereby working in our hearts) are knowne to be the word of God.

2. Secondly, let it be seene whether in a different sense *Bellarmino* and wee in this place (for I deale no further) doe make the Scriptures witnesses to themselves. These are his words: *Fourthly, the Scripture it selfe is witnessse, whose prophecies, if they were true of things to come, why should not the testimonies of things present be true?* The Scripture then beareth witnessse to it selfe by the constant and perpetuall truth thereof: what other thing doe

doe we say, but that the Scripture from it selfe  
doth proue it selfe, by the truth, constancie,  
maiestie thereof, to be the word of God.

3. Thirdly, *Bellarmino* maketh here no  
mention of the Church, among these five  
witnesses: 1. The truth of prophecies. 2. The  
consent of the holie writers. 3. God himselfe,  
&c. 4. The Scripture it selfe. 5. *Postremò testis  
est, &c.* Lastly is witnessesse the infinite number  
of miracles. Now I pray you (sir Cauiller) is  
here any mention made of the Church? your  
dealing is too childish to send vs to other  
places for *Bellarmino*es iudgement: I know him  
to be elsewhere corrupt enough, I onely vrge  
his testimonie against himselfe in this place.

4. Fourthly, so is your supposed contra-  
diction alio reconciled: for to say that *Bellarmino*  
in this place, among these five wit-  
nesses, maketh no mention of the Church,  
and y' otherwhere he would haue the Scrip-  
tures depend vpon the authoritie of the  
Church, is no contradiction in him that no-  
teth this diversitie, but in *Bellarmino*, that va-  
rieth from himselfe.

But now somewhat to answere to your  
blasphemous railings: as pag. 154. God may  
punish him for such trickes of falsification, ten-  
ding to the seducing and vitter subuersion of sillie  
soules, &c. I say rather with S. Paul, God shall  
fmitte thee thou painted wall, Act. 23.3. God wil  
iudge all such hypocrites in his time, as make

no conscience to flaunder and reuile the members of Christ.

And if God doe sometime giue witnesse to the Scriptures, as most true it is, by punishing them, that prophane or blasphemē them, then how shall your popish writers escape vnpunished, that haue not been ashamed, thus vnreuerently to speake of the Scriptures? *Hosius* saith it is *egenum quoddam elementum*, a beggerly element: *ex Nicol. Gall. Lodouicius* saith, *Scriptura est quasi mortuum atramentum*: The Scripture is as dead inke; *Illyric. in vorm. concil.* The Bishop of Poictiers, *Scriptura est res inanimis & muta*, The Scripture is a dumbe and dead thing: *Sleidan. lib. 23. Eckius* calleth it, *Euangelium nigrum, & Theologiam atramentariam*, A blacke Gospel, and inky Diuinitie: *Kennit. pag. 23. Piggbinus*, *Sunt velut nasus cereus*, The Scriptures are as a nole of waxe: *Hierar. libr. 3. cap. 3.* And that the children may fill vp the iniquitie of their fathers, of late this present yeere 1602. in a certaine colloquie at Ratisbone betweene the Divines of Witemberge, and certaine Iesuites: one *Iacobus Greiferns* a Iesuite vttered this horrible blasphemie of the Scriptures: *Spiritum sanctum per scripturas loquentem non posse esse indicem controversiarum*: That the spirit of God speaking by the Scripture, can not be iudge of controversies. And added further: *Si potest me spiritus sanctus condamnare*

A great  
blasphemie  
against the  
spirit of  
God and  
the Scrip-  
tures.

60 The answer to the 2. part of the Libel  
nare per hanc scripturam, age faciat, veniat, &  
dicat, Iacobe Gretser tu erras, & statim transi-  
bo ad scannum vestrum: If the spirit of God  
can condemne me by this scripture, goe to,  
let him come, and say, thou *Iacob Gretser* art  
in an error, and I will straight way go vnto  
your side: *ex Egid. Hunnio*. If the Lord were  
not a most gracious and long suffering God,  
wee might wonder, how such blasphemers  
could goe vnpunished. Gods bountifullnes (as  
the Apostle saith, Rom. 2.4.) leadeth them to  
repentance: which God send them, if they be-  
long vnto him, that they may repent them of  
their blasphemies toward God, and their  
slanders against men: otherwise their judg-  
ment sleepeth not, but shall be reuealed in  
time. For as *Ambrose* saith: *Si pro otioso verbo*  
*ratio poscitur, quanto magis pro sermone impie-*  
*tis pena excolnitur*: If account shall be ren-  
dered for an idle word, how much more for  
wicked speech shall punishment be inflic-  
ted? *Bias* said to a certaine lewd man, *He fea-*  
*red not least he should not be punished, but least he*  
*should not see it*. But wee, as we feare their pu-  
nishment in the end; so wee desire not to see  
it, but pray for their repentance and amend-  
ment.

*The 2. Contradiction.*

**S**ynops. p. 263. it is affirmed, that mariage  
was Lawfull for all men, vntill Pope Nicholas  
the

the 2. and yet in the same page it is said, that Gregorie the 1. inioyned his Clergie to live single: and pag. 266. the injunction of single life first proceeded from Siricius: which two were long before Nicholas 2. Alexander 2. or Gregorie the 7. who began by publike decree to restraine Ministers mariage.

*The Reconciliation.*

First, here is no contradiction at all, if these words may finde a favourable interpreter: for notwithstanding that divers decrees were made before to restraine Ministers mariage, and some attempted to impose single life, yet till a thousand yeeres after Christ, there was not a generall and constant restraint of such mariage.

1. Siricius indeede began first to inhibite the mariage of Priests, about anno 428. yet after him succeeded Siluerius sonne of Hormisda, who was also Bishop of Rome anno 534 *ex Caranz. Concil. summ.*

2. Before this in the Nicene Councell they would haue inioyned single life to the Clergie, but that by the wise aduice of Paphnutius the Synode altred their minds. *Sozomen. lib. 1. c. 11. Socrat. lib. 1. cap. 11.*

3. Gregorie 1. though at the first hee liked well of single life, yet seeing the inconuenience thereof, when in his mote or pond ma-

ny childrens heads were found, he then alter-  
ring his minde, confessed with S. Paul, that it  
was better to marrie then to burne: *ex epistol.*

*Gratian. di- Hulderic. ad Nicolatum Papam.* This Gregorie  
§ inct. 56. liued anno 603. yet after him anno 636. came  
cap. 2. Theodorus Bishop of Rome the sonne of Theodo-  
Caranza. rius a Bishop: so that wee see that all this  
while, the restraint of Clergie mens mariage  
was not receiued generally as a law, necessa-  
rily to bind, till the time before expressed.

Secondly, whereas the Councell of Neo-  
cesaria and second of Carthage are obiected,  
that forbid the mariage of Ministers: I an-  
swere, that sometime it was decreed against,  
and sometime decreed with: as *Concil. Ancy-  
ran. can. 10. Gangren. c. 4.* which see at large,  
*Synops. pag. 265.* and that all degrees of the  
Clergie might take them wiues, vntill this  
generall restraint, it is there further declared  
p. 269. to the which places I referre the Rea-  
der. Neither neede I to spend much time in  
sifting the authorities of Councells, hauing to  
deale with a man vterly ignorant in them,  
which receiueth the but at the second hand:  
as it may appeare for that, whereas the 37.  
canon of the Africane Councel, is thus tran-  
slated: *Placuit Episcopos, &c. uxoribus absti-  
nere:* It pleaseth vs, that Bisshopes, Priests,  
Deacons abstaine from their wiues: he char-  
geth the translator very simplie and igno-  
rantly with corruption, becaute he saith *their*  
*wives:*

wives: for it is evident that this Canon in-  
ioyneth abstinenſe from their owne wiues,  
as it may appeare by the 5. Carthage Coun-  
cill 3. from whence this Canon is taken word  
for word, as it is alleaged by *Gratian. dist. 85.*  
*cap. 4. Cum de quorundam Clericorum quamvis*  
*erga uxores proprias incontinentia referatur: For*  
as much as report is made to vs of the incon-  
tinencie of Clergy men though toward their  
owne wiues. Then followe the very same  
words; *It pleaseth vs, that Bishops &c. abstaine*  
*from their wiues: for whose wiues I pray you*  
doth the Councell meane but their owne?

Thirdly, the Libeller, because Pope Gregorie  
the 7. is said to be a notable sorcerer and adulter-  
er, chargeth him, that so writeth, to be a no-  
table lier: and further saith, that generallie  
all the historiographers of that time, did  
highly commend him: as *Anselmus, Maria-  
nus Scotus, Guitmundus, &c.*

Contra. What two or three which were  
partially affected to the Pope, might write in Gregorie  
praise of him, it is not much to be weighed: <sup>the 7. no</sup> good man.  
for these three, that are said to witnesse with  
him (and yet are they but dumbe witnessses,  
speaking nothing, but onely named) we can  
produce thrice three, that discommend him.  
*Sabellicus* and *Blondus* doe describe his great  
insolencie, when he suffered the Emperour in  
hard frost, with bare legges to waite at his  
gate three daies, *Sabellic. Encaud. 9. lib. 3. Blond.*  
*decad.*

64 The answer to the 2. part of the Libel  
decad.2.lib.3. Benno Cardinall saith, he poy-  
soned sixe Popes, that hee was a Coniurer, a  
raiser of Diuels, and in his rage cast the Sa-  
crament into the fire. *Anselmus Rid.* whom  
we set against your *Anselme*, noteth his sedi-  
tion, saying, that in the time of his Popedome,  
both the temporall and Ecclesiasticall iurisdiction  
was shaken and broken, with infinit miseries.

*Sigebertus Gemblacens.* saith, that he trou-  
bled the states of Christendome, discharged the  
subiects from their oth of fealtie: *Sigebert.* an-  
no 1074.

*Lambertus Scaphnaburg.* reporteth, that the  
Clergie held him to be an heretike, & vesani  
dogmatis, and of wicked doctrine.

*Nauclerus:* The Clergie said, that hee had  
defiled the See Apostolike with Simonie, He-  
resie, Murder, Adulterie, that he was an Apo-  
stata: *Nauceler. general.* 26. The Councell of  
Brixia called him, a disturber of the Empire, a  
subuerter of the Church: *Vrspergen.* anno 1082.  
The Councell of Wormes, that he was spotted  
with many periuries. Yea, what neede we any  
other witnessesse, when hee confessed to one of  
his Cardinals in his sicknesse, that he had foully  
abused his pastorall office, that hee had troubled  
mankind with malice and mischiefe by the pro-  
curement and counsell of the Diuell: *Sigebert.*  
anno 1085.

If then a murderer, adulterer, sorcerer, her-  
etike, Apostata, if a seditious, periured per-  
son

son bee a good man, then may you count Pope *Hildebrand* in the number. Now wee may see how shamelesse these men are, to call so euident an historie a lie: and to count a wicked man holie and blessed, not remembraunce how the Prophet crieth woe against thole, *that speake good of euill, and euill of good.* *Essay. 5. 20.*

Fourthly, with the like boldnes he calleth that of *Gregorie* a fabulous tale, that 6000. childrens heads were found in his fishpond or mote, pag. 160. yet it is extant in the epistle of *Huldericus* Bishop of Augusta, sent to Pope *Nicolas 2.* which epistle is alleged by *Eneas Sylvius*, who was afterward Bishop of Rome: *in descript. German.* The same epistle written in parchment, in an old hand, of good record, Bishop *Jewel* of worthie memorie testifieth, that he had seene, *defens. Apolog. pag. 237.* and Master *Fox* alio that painfull and godly man saith, he had seene an old copie of the said epistle sent by master *Bale* to the Bishop of *Canterburie*, *Fox pag. 1154.* Of the said epistle alio *Illyric.* maketh mention, *in Catalog. and Melanelhon lib. 1. de conjug.* And yet for all this the Libeller would beare vs in hand, that the epistle is forged, and the rest but a tale.

Lastly, that *Hildebrand* and his fellowe Popes about that time did first make a gene-rall restraint of Priests mariage, when mariage began by a publike law to bee restrai-

ned, it is evident out of *Auentinus*: hee condeyned such as were maried for Nicolaitans, and directed his speciall letters to *O. tho Bishop of Constance* to separate such as were maried, and forbid the rest to marrie: but that good Bishoppe resisted the Popes proceedings and would not obey. And in the Councell of Brixia this is alleaged as one cause why they depoaled *Hildebrand*, for that he caused diuorcements and separations amongst the maried: *ex Vrffergens*. To say then, that mariage was first generally inhibited to the Clergie not till a thousand yeeres after Christ, and yet to grant that it might be for sometime restrained before, by particular acts of some persons and places, I hope is no contradiction: What cause then had this cauiller, to follow with open crye, *a shameleſſe untrouth, lies and mad trickes*, when as more truly these opprobries doe rebound vpon his owne head? I may liken him to the *Lamia* in

*Plutarch*, that is fained to sit blind at home, laying aside her eyes into some corner, and putting of them on againe when she goeth foorth: so plaieth this companion, he is sharp sighted abroad in looking vpon other, and blind in his owne house, he cannot see himselfe. *Hierome* could haue told him: *Non faciliſt venia prava dixisse de rectis*: It is not a fault easily pardoned to speake euill of the right. *Hieron. Asella*.

*Libr. de cu-  
riſtat.*

*The*

## The 3. Contradiction.

Because pag: 63. it is sayd, *Telephorus brought in the Lenten fast, Calixtus Ember fasts, Hyginus Chrise*, that liued some 14. or 15. hundred yeere agoe: and yet before, these are called erronious and hereticall opinions.

## The Reconciliation.

The occasion of these words is to be considered, which was to answer Bellarmine and the Rhemists challenge that the authors and beginners of their religion cannot be shewed, as they can produce the authors of ours: whereupon, it is declared out of their Popes decrees, who were the authors of some of their erronious usages: as *Telephorus, Calixtus, Hyginus* brought in Lent, Ember fasts, Chrise: which is affirmed, not *ex sententia scriptoris*, of the Tentence of the writer, but *ex confessione aduersarij*, by the confession of the aduersarie: for they themselues doe ascribe the beginning of these usages to these ancient Bishops, which their confession, is a good argument against themselues. And that this is the writers meaning, it is evident, by comparing with this place, that which is handled of this matter in *Tetrastyl. pill. 1. part. 3.* where all these decrees of *Telephorus, Hyginus,*

*Hyginus, Calixtus* are prooved to be forged. *Telephorus* decree beareth date, when *Antoninus* and *Marcus* were Consuls, who were neuer together in that office. *Hyginus* epistles are dated, when *Camerinus* and *Magnus* were Consuls, which was neuer. *Calixtus* 2. epistle cōfuteth the error of *Nouatus*, that did spring vp long after. Other reasons are there shewed, why the decrees which goe vnder their name are thought not to bee theirs: *loc. 15.*  
16.21.

Thus then is this contradiction healed, that notwithstanding any thing here said: these may be erronious usages, for all these forged authors: whom although you allege as patroues of great antiquitie, yet we think your superstitious obseruations are nothing so ancient, and confessie with D. Sutclife: We shall not finde, where the Church of Christ hath enioyned Christians to fast Lent, and Ember daies, and vigils of Saints: which the Libeller noteth pag. 24: as an apparent difference betweene that learned writer, and the other whom he impugneth.

I say then to this brabler, as *Eudamidas* to a certaine Fidler: *Magnus delinitor in re exiguæ*: He made a great piece of worke of nothing. So hath this Carper fidled vnto vs with a lowd sound a matter not worth the whittling: he should haue done much better to haue followed *Ambrose* counsell; *Solliciti*

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esse debemus, ne quid temere vel incuriosè geramus, aut quicquam cuius non possimus probabilem reddere rationem: actus enim nostri causa, et si non omnibus redditur, ab omnibus tamen examinatur: We must be carefull, that wee doe nothing rashly or carelely, whereof wee can not giue a probable reason: the cause of our acts, though it be not rendred to all, yet it is examined of all: lib. offic. I. cap. 47.

*The 4. Contradiction.*

**S**ynops. 70. Is it not a substantiall point and belonging to the faith to know which booke are Canonical, which are not, pag. 56. to know every particular booke of Scripture to be Canonical, is not simlie necessarie to salvation. These speeches are noted to be contradictorie.

*The Reconciliation.*

**F**irst, whereas Bellarmine saith, that they dissent not among themselues in any materiall points, or such things as appertaine to faith, and it is answered, I marueile be blusseth not thus to say, himselfe knowing the contrarie: then it followeth, is it not a substantiall point, &c. Who seeth not that here he appealeth to Bellarmines knowledge, who doth affirme elswhere this a thing necessarie to bee knowne, what booke of Scriptures are canonicall

nonicall in particular: as *libr. 4. de verbo Dei cap. 4.* to proue traditions beside Scripture to be necessarie, hee bringeth this argument in the third place: *Tertia probatur ex multis, quae ignorari non possunt, & tamen in scripturis non continentur*: Thirdly this is proued, because many things, which wee cannot be ignorant of, are not contained in the Scripture, And it followeth afterward: *Non satis est scire esse scripturam sanctam, sed oportet scire, que sit illa*: It is not enough to know that there is holie Scripture, but we must know which it is. So then *Bellarmino* doth hold it a thing necessarie, to know which booke are Scripture: but therein they disagree among themselues: *Ergo*, they dissent in necessarie points. So that in saying, *is it not a substantiall point, and belonging to faith, to know which booke are canonicall?* there is relation to *Bellarmino*es knowledge and confession: for that which is necessarie to be knowne, is (I thinke) a materiall point, substantiall, and belonging to faith.

Secondly: neither is there any contradiction in these words, of themselues: for to know which are the canonicall booke, may be held to be a substantiall point and belonging to the faith, and yet not *simply necessarie to salvation*: he knoweth little if hee cannot distinguish betweene a simple and absolute necessarie, and a necessarie not absolute: as some things are absolutely necessarie to salvation,

How it is  
necessarie  
to salvation  
to know the  
canonicall  
scriptures.

uation, without the which a man cannot be saved: as Hebr. 10.36. *Patientia vobis necessaria: Patience is necessarie unto you, that after ye haue done the will of God, you may receive the promise.* But in another sense the Apostles write, Act. 15.23. *It seemed good, &c. to lay no more burthen upon you, then these necessarie things:* yet was it not simply necessarie to abstaine from bloud and things strangled, but conuenient, and profitable for that time, because of offence: so to know which booke are canonicall, though it be not simply necessarie to salvation, if a man hold the foundation: yet is it necessarie, as a profitable meane for the increase of faith: and though it be not so substantiall as the foundation of faith, yet is it substantiall, as many necessarie parts in an house are beside the foundation. I may say now to our cauilling aduersarie, that triumpheth in his contradictions, as *Archidamus the Lacedemonian said to his son* boldly aduenturing to fight: *Aut viribus ad- de, vel de animi elatione aliquid detrahe: Either* <sup>in</sup> <sup>the</sup> <sup>armes,</sup> <sup>or</sup> <sup>in</sup> <sup>the</sup> <sup>spirit,</sup> <sup>to</sup> <sup>put</sup> <sup>to</sup> <sup>more</sup> <sup>strength,</sup> <sup>or</sup> <sup>abate</sup> <sup>of</sup> <sup>your</sup> <sup>cou- rage:</sup> So seeing the Cauillers obiections are <sup>of</sup> <sup>the</sup> <sup>same</sup> <sup>strength,</sup> no stronger, hee should doe well not to be so confident. As for my selfe, I say with *Hierome: Non de aduersario vitoriam, sed contra mendacem querimus vitoriam:* I seeke not so much for vitorie of an aduersarie, as for the veritie against a lier: *Hier. Augustin.*

*The 5. Contradiction.*

**B**ecause it is said, that *Luther was an excellent instrument stirred up of God to set forth his truth*, Synops. pag. 620. and yet it is confessed, that he erred in diuers points, as concerning penance, and the Reall presence, &c.

*The Reconciliation.*

**S**ir Cauiller, your collection is very weak: May not a man be a profitable instrument in Christ's Church, though hee holde some erronious opinions? *Tertullian* fauoured the heresie of the Montanists in condemning of second mariage. *Cyprian* and *Diothysius* & *Alexandrinus* did hold, that they which were baptiz'd of heretikes, should be baptiz'd againe: *Hieron. catal. scriptor. Papias, Irenaeus, Victorinus, Apollinarius, Lactantius*, were all Chiliaastes: they did hold, that the faithfull shuld raigne with Christ vpon the earth a thousand yeeres after the resurrection.

The Fathers profitable instruments notwithstanding some errors as that he should hold that in the end the diuels should be faued: that men were elected according to the merits of their soules, in a former life, before they came into their bodies: that the torments of hell consist onely in the conscience of sinne: that there was another

another world before this: that Christ for the saluation of Diuels should suffer in the ayre, &c. These and many such grosse opinions Hierome ascribeth to *Origen*. ad *Ani-*  
*tum*, whether they be true or false of him, it is now impertinent to dispute.

Few of the Fathers beside can be named, but they had their speciall errors: will you therefore conclude (Sir Sophister) that these learned Fathers were not excellent instruments in their times? For notwithstanding *Luther* might in some things bee deceived, (whose opinions I will neither now iustifie nor impleade, but onely touch your contradiction) yet was he a very excellent and profitable member of Chrlts Church.

But whereas you scornefully come in with your, *what if*, as though master *Fox* were belied, or that Master *Fox* played some craftie tricke: and you will giue more credit to *Rofensis*, and *Bellarmino* for reporting of *Luther's* opinion? Here whether you shew more ignorance, or malice with boldnes (Sir Controller) I cannot say: for master *Fox* is truly alleaged, and he truly citeth *Luther's* opinions, as they were condemned by Pope *Leo* vnder his bul: and this to be one, *that where a Priest cannot be bad, every Christian man or woman standeth in as goodsteed*: *Fox*. pag. 1281. col. 2. artic. 13. he maketh no mention of boyes, as your *Bellarmino* faith. Now (my friend) I would think that

that your holie father Pope *Leo* in his bull, should bee of better credit with you, then Cardinall *Bellarmino* in his booke: you vrge me to say vnto you as *Hierome* against *Ruffin*. *Quid est, quod de ore illo tuo prudentissimo non exeat, video te frontem ferream possidere: What will not that shamelesse mouth of yours vter; I see you haue a brasen forehead? Whom I may compare to that Merchant of *Chius* in *Plutarke, de animis tranquillit.* who sold every man good wine, and kept the sower to himselfe, of whom his seruants said: *Our master, bonis presentibus malis vtitur: when he may vse good things, doth chuse the euill.* So doth this Carper omit the best, and take the worst, hee changeth good things for euill words.*

αγαδόντα  
εγνωγαδί<sup>α</sup>  
ετεῖ.

*The 6. Contradiction.*

**S**ynops. pag. 648. it is vnltrue, that auricular confession hath been of ancient time vs'd in the Church: in Chrysostomes time it was not: and pag. 650. it was priuate confession, which was by *Nectarinus* abrogated, to the which Chrysostome agreed. Hence it is gathered, that auricular confession was in vse in *Nectarinus* time, for otherwise hee could not haue abrogated it: how then is it not ancient? &c.

*The Reconciliation.*

**F**irst, it followeth not, if some kinde of priuate confession were vsed in the time of *Nectarinus*,

*Nectarius*, that therfore it was the popish auricular confession, which was brought in by *Innocentius* the 3: whereby euery one was bound to confess to the Priest, *omnia peccata*, all their sinnes, and that vnder paine of excommunication while they liued, and to be deprived of Christian buriall when they were dead: *Decret. Gregor. lib. 5. sit. 3. 8. c. 12.* Such auricular and particular confession of all sinnes we denie to haue been vsed in any ancient time.

They confessed priuately such sinnes as were notorious and troubled the conscience: which kind of confession, if it be not turned to an abuse, as then it was, wee millike not, but wish it might be practised.

Secondly, the taking away of priuate confession by *Nectarius*, sheweth an old abuse of it: that when it began to degenerate and grow vnto inconuenience, then was it abrogated: what contradiction then is there to say, that *auricular confession was not vsed of ancient time*, and that priuate confession was abuited in former time and so abrogated? or what doe you gaine by this, if ye can shew your auricular confession to haue been condemned and abrogated a thousand yeeres and more since: it is not enough to alleage antiquitie, but to shew the allowance of antiquitie.

Auricular confession of no great antiquitie.

Now where you say it is a lie, that *Nectarius*

rius abrogated priuate confession, as you enter not into that discourse, being as is most like somewhat beyond your reach: so I doe referre the Reader for our further answerē, to y which is at large handled hereof Synop. pag. 649. sure it is that priuate confession after that was not vsed in the Greek Church, if your owne decree be true: *Caus. 33. distin. 1. cap. 9.* Some doe say that we must confess only to God, vt Graci, as the Grecians. It was indeede the vse of the Heathen priests to vrge confession: as the priest required of *Antalcidas*, what euill he had done, and he answered: *If I have done any such thing, the Gods know.* As for your *lies* and other railing speeches, wee passe not for them, they shew your weaknes, they hurt not him whom you shooote at. *Alci-biades* biting his hand, that he wrestled with, *ευχωτις γυναικερος οντος ειναι λιοντας* and being asked if he did bite as women: no faith he, but as lions: but this backbiter as a woman muttereth in corners, not as a manly lion shewing himselfe face to face. I wish him no more hurt, then that hee had followed *Hieromes* aduice: *Faciam ne dum volo alium notare culpa, ipse noter calumnia:* I will take heede, lest while I am a fault finder of others, I be not found my selfe to be a cauiller.

*The 7. Contradiction.*

¶ **H**Ere there is both a contradiction noted, because Synop. pag. 715. it is affirmed,

med, that *Silvester*, as *Damasus* reporteth, was the deuiser of *Chrisme*, and yet pag. 63. *Hyginus* (who liued straight after the Apostles) is said to haue brought in *Chrisme*.

Likewise an vntruth is obiectet, that *Silvester* should ordaine *Chrisme*, because *Cornelius* before that maketh mention of it. 2

### *The Reconciliation.*

**F**irst: 1. If either it be answered, that *Hyginus* brought in *Chrisme* in Confirmation, and *Silvester* ordained *Chrisme* in Baptisme: 2. or that *Hyginus* is alleged as the author of *Chrisme* by the confession of the aduersarie, as is before shewed, *Silvester* in our opinion as more likely: 3. or that, *Silvester* was the first, that made a publike decree and ordinance of *Chrisme*, which might be in vse before, though not by like authoritie: Any of these answers may serue to reconcile these two places obiectet, whereof wee most approue the second and the third.

Secondly: But *Silvester* (you say) is not reported by *Damasus* to haue been the deuiser of *Chrisme*, but did ordaine onely, *that such as were baptized, should be annointed with Chrisme on the top of the head*.

*Contra.* 1. Well then, ye graunt vs, that *Silvester* brought in *Chrisme* in Baptisme: it followeth, that it is no Apostolical institutio.

2. *Silve-*

2. *Silvester* then was the first, by your confession, that made *Christine* a member or part of the Sacrament of Baptisme: others made mention of *Christine* before, but not of the Sacrament of *Christine*: as *Bellarmino* himselfe confesseth, that those testimonies, which hee boroweth from the Bishops of Roine, as from *Clemens*, *Cornelius*, *Fabianus*, *non disertis verbis affirmant confirmationem esse sacramentum*, do not directly affirme confirmation to be a Sacrament: *de Sacrament confirmation*, lib. 2. c. 3.

3. *Cornelius*, as he is alleaged out of *Eusebius*, reprooued *Nouatus* for that after Baptisme hee receiued not *Christme*: *which was a ceremonie and complement of baptism*, omitted at that time, becaute *Nouatus* was baptizized in his bed being at the point of death. If *Cornelius* then required *Christme* to be annexed to Baptisme, I pray you how did *Silvester* ordaine *Christme* first to be vted in Baptisme? I would haue you salue vp this contradiction betweene them, before you picke quarrels with vs.

4. You haue testimonies no lesse ancient for the prooфе of *Christme*: which because you produce not, I wil helpe you with one out of *Fabianus* second Decretal epistle. *In illa die Dominus Iesus postquam cœnauit cum discipulis, sicut à sanctis Apostolis prædecessores nostri acceperunt, Christma confidere docuit*: In the same day, after our Lord Iesus had supped with his Disciples,

Disciples, as our predecessors receiued of the Apostles, taught how to make Chrisme. If you speake of lies, here is a lusty one, that our Sauiour Christ taught his Apostles to make Chrisme. I marueile you did not cite this epistle of *Fabians*, as you did that of *Cornelius* to another *Fabian*: but I more marueile why *Bellarmino* omitteth it: you might misse it of ignorance, but I thinke he was ashamed to alleage so grosse and counterfeited authortie.

Now as for your Cuckow song, in crying nothing but lies, lies, we rebound them vpon your owne head, and cast your dirt vpon your owne face. I may well compare you, as *Themistocles* did the Eretrians to the fish called *Tenthis*, that hath a long bone like a <sup>μαχαίρα</sup> <sup>μέχαιρα, καρπία</sup> sword, but no heart: so you dart forth words like swords, but there is no heart, that is, truth or substance in them. God forgiue you, and make you an honest man. I say with *Ruffinus*: *Inveilliu.* *Demus veniam ei, qui veniam dare nescit, imi-* <sup>Ruffin.</sup> *temur David qui comprehensum in spelunca ini-*  
*micum suum Saulum cum iugulare potuit no-*  
*luit, &c.* Let vs forgiue him, that knoweth not how to forgiue, and imitate *David*, who when he might would not kill *Saul* taken in the caue.

*The 8. Contradiction.*

**S**Ynops. Epist. Dedicat. to the fourth book:  
*S*treason, scripture, antiquitie, make against  
*them,*

80 The answer to the 2. part of the Libel  
them, &c. yet the Libeller will prooue by our  
owne confession, that antiquitie maketh for  
them against vs. pag. 173.

*The Reconciliation.*

**F**irst, *Caluine* (saith the Libeller) graunteth  
that antiquitie in diuers questions beleev-  
ed as they do : *Luther* refuseth diuers of the  
Fathers, as *Basile*, *Hierome*, and saith that the  
Diuell did grossly deceiue *Gregorie* in his  
Dialogues.

*Contra.* 1. Is not this well reasoned of this  
skilfull Logician : the Fathers in some small  
matters held as the Church of Rome doth, as  
in the ceremonies of Baptisme, prayer for the  
dead, referueng of the Sacrament : *Ergo*, ge-  
nerally, and in the maine points of contro-  
uersie, as for the supremacie of the Bishop of  
Rome, transubstantiation, adoration of ima-  
ges, sacrifice of the Masse and such like, they  
are all with them.

2. And is *Luther* such an eye sore vnto  
you, because he sometimes refuseth, one, two  
or three of the Fathers : doth hee or wee any  
otherwise, then the Fathers themselues? Saith  
not *Hierome*? *Scio aliter me habere Apostolos*,  
*aliter reliquos tractatores, illos semper vera dice-*  
*re, istos ut homines in quibusdam aberrare*: I  
make not like account of the Apostles and  
other writers : I hold that they alwaies speak  
the

the trueth, the other as men in some things  
may be deceiued : *ad Theophil. aduers. Ioann.*  
*Hierosol.*

Doc not popish writers take vnto them-  
selues the like libertie? *Harding* refuseth *Ter-  
tullian* and *Cyprian*: *Turrian* reflecheth *Chry-  
softome*: *Arthurus Hierome*: *Bellarmino* <sup>Au-</sup>  
*guistine* in diuers places, and *Hilarius*, *Hippo-*  
*lytus*, *Apollinarius*: See *Tetrastyl.* p. 142. 142.  
*Bellarmino* saith of *Sozomene*: *Eum multa esse*  
*mentitum*, that he lied in many things, *libr. 3.*  
*de paenitent.* *cap. 14.* Doth not the libeller him-  
selfe grant as much? *We admit not the autho-*  
*ritie of one, two or three ancient and holie fathers*  
*dissenting from the rest.* *pag. 133.*

The Fa-  
thers refu-  
sed of po-  
pish writers

3. But you thinke hardly, that *Luther*  
should so speake of *Gregories Dialogues*: he  
might well so doe because it is a booke full  
of fables and lies, whereof the diuell is the  
author; neither was it euer written by *Grego-*  
*rie*: for this Dialogue maketh mention of pur-  
gatorie fire, *lib. 4. dialog. cap. 39.* whereas *Grego-*  
*rie* holdeth but two places after this life,  
*libr. 8. moral. cap. 8.* in these words: *Whether a*  
*good spirit or euill doe receive the soule going out*  
*of the prison of the flesh; it shall keepe it lecum in*  
*eternum, for euer with it, without any chaunge:*  
*from whence being exalted, it shall not be cast*  
*downe to punishment, nor being dreyched in eter-*  
*nall punishment shall ascend, &c.*

*Hierome* himselue that learned father spea-  
keth  
G

keth as hardly of one, against whom hee had no greater cause : *Portat nequaquam vexillum Christi, sed insigne diaboli* : He beareth not the banner of Christ, but the ensigne of the diuell, *aduersus Vigilant*. Yet I excuse not, what soever in the heate of affection, might drop from *Luthers* pen.

4. But is not this a good argument, *Caluine, Luther*, sometime refuse the Fathers: *Ergo*, the writer of *SYNOPSIS* speaketh contraries?

Secondly, saith the Libeller, *Bellarmino* in diuers contiouersies plentifully citeth thefathers: as in the contiouersies of inuocation of Saints, Pilgrimage, Purgatorie, vnto the which there is no answere at all but silence, as *Baal* answered his suppliant seruants, which bewraith the insufficiencie of his booke, and manifestly proclaimeth antiquitie on our side. pag. 175. 176.

*Contra.* 1. The writer of *SYNOPSIS* intending the profit not of the learned, but of others, thought it not so necessarie to handle at large the testimonies of the Fathers alleaged by the aduersarie: 1. Because the booke would haue growne by this means to a greater volume, then was fit for every mans leasure to reade, or their abilitie to reach. 2. The treatise being in English, to what purpose shouid *Bellarmino*es quotations be produced in that language, which the aduersary vnderstood

stood not, and so could not make answere? 3. There be others that haue happily vnder-taken that enterprise, as that learned man, whom the Libeller in his first part traduceth, that *Bellarmino* shall not want worke! 4. As *Bellarmino's* authorities are omitted, except in some principal controversies; so neither on the other side are our antiquities produced, in such number, as the writer out of his owne readings could haue alleaged, otherwise then of their owne testimonies, out of their Canons, and writers specially vrged against themselues, and turned vppon their owne heads. 5. The speciall grounds both to confirme the trueth, and conuince error in every controversie, are to be taken from the Scriptures, which hee thought most profitable for the instruction of the Reader, and such places out of the Prophets and Apostles are specially and principally handled: wherein hee followeth *Hieromes* aduise to *Pammach.* *Sim-plices epistola tue olent Prophetas, Apostolos sa-piunt, non cothurnatam affectas eloquentiam, nec more puerorum argutas sententiolas in clausulis struis:* Your epistles are plaine, sinelling of the Prophets, sauouring of the Apostles, you affect not curious eloquence, nor as children hunt after sentences.

2. *Bellarmino* in deede maketh great shew of antiquitie, but most of his ancient testimonies, are either out of forged authors, or

82 The answer to the 2. part of the Libel  
els impertinently alleged, or by him corrup-  
ted and falsified: as, to giue one instance for  
many, his dealing in the controuersie of pur-  
gatorie evidently sheweth.

First, the constitutions of *Clement*, *Diony-  
sius de ecclesiastic. Hierarch.* *Athanasius que-  
stions ad Antiochiam*, *Gregories Dialogues*,  
the Liturgie of *Basil*, Testament of *Ephrem*,  
are all bastard writings, which *Bellarmino*  
produceth as authenticall witnessies for Pur-  
gatorie.

Secondly, *Gregorie Nazianzen*, *Eusebius*,  
*Epiphanius*, *Chrysostom*, *Theodore*, *Theophylact*,  
*Damascene*, are impertinently cited for Pur-  
gatorie: who indeed make mention of praier  
for the dead, but haue no one word of Purga-  
torie, neither doth the Greeke Church be-  
leeue that there is any purgatorie fire: *proœm.*  
*ad concil. Florentin.*

*Tertullian* likewise, *Cyprian*, *Ambrose*, *Hi-  
rome*, are brought in to bee of the Iurie for  
purgatorie, but they do not so much as men-  
tion it: who so list to take view of their testi-  
monies, as they are cited by *Bellarmino*. *libr. 1. de  
purg. cap. 6.*

Thirdly, *Bellarmino* is found to be a falsi-  
fier, as *Bracarens. concil. 1. can. 39.* these words  
are added of his owne, *ut oraretur pro defun-  
ctis*, that praier should be made for the dead.  
Likewile *Concil. 6. sub Symmacho*, these words  
are foisted in by *Bellarmino*: *Sacrilegium esse  
fraudare*

fraudare defunctorum animas orationibus: That it is sacrilege to defraude the soules of the dead of prayer, the Councell saith only, it is sacrilegē, *oblationes defunctorū ecclesia auferre*, to take away the oblations of the dead from the Church, and conuert them to other vses.

*Wormatiens. c. 10.* is falsely alleged: *Pro suspensiis in patibulo esse sacrificandum*: That they must sacrifice for those that are hanged: or else he had some new copie of his owne which he followed. By these particular instances it may appeare, what fidelitie *Bellarmino* hath vied in other controuersies, and how well antiquitie standeth of his side.

3. Whereas it is alleged that inuocation of Saints is prooued by *Bellarmino* by the Councel of Chalcedon, confirmed by act of parliament, Libel. pag. 175. as though now by the lawes of this land it were lawfull to pray to Saints. Our answere is, that in deede the Church of England alloweth the decrees of the Chalcedon, and of the other three generall Councells concerning the faith, and their condemnation of the heresies of *Arrius* in the Nicen, of *Macedonius* in the first Constantinop. *Nestorius* in the Ephesine, *Eutyches* in the Chalcedon: but all the acts of this Councell for other matters it receliueth not.

2. Neither is there any Canon or decree in this Councel extant of inuocation of Saints: for that which *Bellarmino* bringeth, is taken

out of the colloquies and conferences, and postscripts of the Councell, not from the authoritie of any Canon, or determination thereof. 3: That which hee hath of the intercession of *Proterius*, and of *Flauianus*: *Flauianus post mortem visuit; martyr pro nobis orebat*: *Flauianus diueth after death, let the Martyr pray for vs*: doth shew the opinion which they had that the Saints prayed for them: which is another question. Neither doth it follow, that, if it be graunted, that the Saints doe pray for vs in generall, not knowing our particular necessities, not as mediators, but as fellow members wishing the perfection of the rest of the bodie, that therefore they should bee prayed vnto: neither can it bee shewed that those Fathers made any supplication to those Saints, *Sancte Proterie, sancte Flauiane &c.* Holie *Proterius*, holie *Flauian* pray for vs: which forme the Church of Rome now vseth. 4. Neither was this the voice of the whole Councell, but *Episcopi & presbiteri Constantinopolitani clamaverunt*, but the Bishops and priests of Constantinople so cried, act. 11. 5. And yet we denie not, but that in this time, which was almost five hundred yeeres after Christ, superstition began to set foote into the Church, and these opinions of intercession and inuocation of Saints to bee embraced, though not in such manner as the Church of Rome now holdeth. Neither doe

we stand so much vpon this, what any Fathers of the Church either a part, or assembled together did hold, as vpon what ground of Scripture their opinion was founded.

4. But as for *Baals* answere, *Baals* shauen priests haue better experience thereof, that worship stockes and stones, then they which detest all such abominations. As *Baal* was dumbe and mute, when his priests called vnto him, so are popish Images, when they are prayed vnto: for they can doe neither good nor euill, as the Prophet saith, Esay. 41.23. *Xenophanes* wittily derided the like follie in the superstitious *Ægyptians*, that in their solemnne sacrifices vse to howle and crie: *They Baals are either Gods, then mourne not for them; or priests.* Where are men, then doe not sacrifice vnto them. And a certaine Lacedemonian to him that made collection for the Idol-temples, made this present answere: *Non curro Deos me pauperiores:* I care not for such beggerly Gods, that are poorer then I. Such are popish images, which of other mens purses are decked and adornd with gold: Such beggerly images, in porerie, vse to giue *Baals* answere to their miserable suppliants: which is fit enough for *Baals* priests, that marke and disfigure themselues with shauing and cutting, a notable badge of their hypocrisy. As *Philip* said to one that misused his haire: *Non posse esse fidelem in negotijs, qui mala fide tractaret crines:* That hee could *negotijs*.

88 *The answer to the 2. part of the Libel*  
could not be faithfull in his labour, that was  
vnfaithfull to his lockes.

Thirdly, the Libeller would shew vs to be  
enemies to antiquitie, because it is called, *the  
vaine shew of mothworne antiquitie*: and the  
1 vulgar Latine translation of the Bible partly  
done by *Hierome*, partly corrected by him,  
2 partly receiued from another most ancient  
edition commended by *Augustine*, is termed  
*an old blind Latine translation*: and the an-  
3 cient Fathers, *Irenaeus, Hippolytus, Ambrose,*  
*Augustine* should bee called Heretikes, be-  
cause they held that Antichrist should come  
of the tribe of *Dan*. Libel. pag. 177.

¶ *Contra.* True antiquitie is not called *moth-  
worne*, but that shew of antiquitie, which *Bel-  
larmine* pretendeth to prooue the name and  
office of Cardinals, is so called; because like  
as a garment eaten with moths, hath no-  
thing to commend it, but the oldnes thereof:  
so are his allegations borne out onely with  
the name and shew of antiquitie. For that al-  
leaged out of the Romane Councell vnder  
*Silvester* can. 6. sheweth neither the name of  
Cardinals appropriate to the Church of  
Rome, nor yet their office, which is to elect  
the Pope: The Canon onely saith, that there  
should be seuen Cardinals in Rome, because  
the Citie was deuided into seuen regions;  
and euery one should be a principall ouer-  
seer of his quarter. This prooueth not that  
there

there were Cardinals only in Rome: but the principall Ministers of other Churches were so called, as at Naples, *distinct. 71.c.5.* at Syracuse, *distinct. 74.c.6.* And as for the office of Cardinals in electing the Pope, *Bellarmino confesseth it is but of foure hundred yeeres continuance, lib. 1. de Cleric. c. 9.*

2

Neither is the vulgar Latine translation of *Hieromes* doing, as thinketh *Sanctis Pagninus in prefat. ad Clem. 7.* and *Driedo lib. 2.c.1.* The vulgar *de catalog. scriptur.* neither is it that translation of *Italie*, which *Augustine* commendeth *lib. 2. de doct. Christian. c. 15.* not *c. 4.* as is erroneously noted in the margin: for *Augustine* followeth that translation which is much differing from the vulgar Latine now vsed. But that it is an old blind translation, it may evidently appeare to him that will take but a little paine to compare it with the originall: as *Genes. 3. 15.* for *(it)* shall break thine head, the Latine hath, *ipsa, she*, referring it to the woman. *Genes. 8. 4.* for the *seventeenth* day of the moneth, they reade *seven and twentie*. *Genes. 19. 18.* for, *not so I pray thee*, the Latine hath, *so I pray thee*: leauing out, *not*. *Genesis 24. 22.* *two sickles*, for *halfe a sickle*. *Gen. 36. 24.* *Aanh found out mules*: *hote waters*, saith the Latine. *Genes. 37. 2.* *Joseph* was *septendecim annorum*, *seuenteene* yeere old: *sedecim, 16.* yeere old, say they. Diuers hundred of such places might bee gathered both out of the old

Latine nor  
*Hieromes*  
translation.

3. It is vntrue, that the Fathers are called,  
*Heretikes*: for none of them are named: but  
these are the words: *It is a very fable and cou-  
foning deuise of heretikes to make men beleue,  
that Antichrist shall come of the tribe of Dan:*  
where the Fathers are not noted, who held it  
as a probable opinion in their time, before  
Antichrist was reuealed: but the Papists, the  
*Heretikes* of these daies, who now in the mani-  
festation of Antichrist, would blind peo-  
ples eyes, that they should not see him in his  
colours. Neither is it here assumed, that they  
are heretikes for this opinion, or that it is he-  
resie simply to thinke that Antichrist shall  
*come of Dan*: but they which in other op-  
nions maintaine open heresie, doe herein also  
vse a point of cousonage to deceiue the  
people: *Ambrose* concerning the comming  
of Antichrist, thus saith, *The Lord shall not  
come before there be a defection of the Romane  
Empire, & appareat Antichristus, qui interficiet  
sanctos, reddit Romanis libertate, sub  
suo tamen nomine: and Antichrist appeare,  
which shall kill the Saints, restoring libertie to the  
Romanes, but under his owne name: in 2. Theſſ.  
cap. 2.* Here hee delivereth foure markes of  
Antichrist, which all agree to the Bishop of  
Rome: firſt, the maieſtie and authoritie of  
the

the Empire is deceipted. Secondly, he hath killed and murthered the Saints. Thirdly, hee goeth about to maintaine the libertie and iurisdiction of Rome. Fourthly, and that vnder his owne name, for of the Pope they are all called Papists.

Now to make men beleue, that the Pope is not Antichrist, but that there shall come one a little before the end of the world to be borne of the lewes, that shall conquer all the world, and worke wonders; what is it els but a cunning sleight of Sathan, and a cousoning tricke of his instruments to keep the people in suspence, and make them vpreadie for the comming of Christ? As *Ruffinus* thus saith, in *Symbol.* *Scire debemus, quod salutarem Christi aduentum, conatur inimicus ad decipiendos fideles callida fraude simulare, & pro filio hominis qui expectatur venturus in maiestate, filium perditionis in signis mendacibus preparare:* We must know, that the enemie goeth about craftily to dissemble and colour the comming of Christ to deceiue the faithfull, and in stede of the sonne of man which is expected in maiestie, to prepare the sonne of perdition with lying signes and hypocrisy.

Fourthly, to prooue the popish religion grounded vpon antiquitie, the Libeller giueth instance in diuers particulars. First, because *Austin* the Monke is affirmed in *Gregorie* the firsts time to be one of the *Captaines*  
and

and ringleaders of superstition, it is inferred that our land was first conuerted to the popish religion, a thousand yeeres agoe. p. 178.

*Contrà. 1.* *Austin* brought in some superstitious rites, which now the Romane church still retaineth: but yet the grossest points of Poperie, as of adoration of Images, transubstantiation, iustification by workes, and such other, are nothing so ancient. Neither neede it seeme strange, that some errors crept into the Church a thousand yeer since, seeing that the mysterie of iniquitie began to worke in the Apostles time, *2. Thessal. 2. 7. and 6. hundred yeeres after Christ*, the Church began much to decline and degenerate.

*2.* *Austin* the Monke was not the first conuerter of the English nation: for in *Hieromes* time the Britaines had receiued the Gospell: *De Hierosolymis, & de Britannia aequaliter patet aula calestis*: Heauen is open as well in Britannie as at Ierusalem, *Hieron. ad Paulin.*

*Austin the Monke not the first conuerter of England* And *Origen* aboue an hundred yeere before *Hierome* confesseth as much: *Mortalium vniuersam naturam verbum perniciit, &c. nec humanum genus aliquod licet spectari, quod non huins suscepit disciplinam*: The worde hath ouercome the nature of the vniuersall world, neither is there any kind of men to be seene, which hath not receiued the discipline thereof: *lib. 2. cont. Celsum*. This our countrie was then many hundred yeeres conuerted to the

the faith, before *Austin* was sent from Rome : And as it began in the holy Apostolike faith, so wee trust it shall make an end : and that faith which it receiued at Christ's going out of the world, wee assuredly hope, through Gods mercie, that it shall render vnto Christ at his comming againe to iudge the world.

2. *Epiphanius* and *Augustine* noted *Aerius* for an heretike, because he denied prayer and oblation for the dead.

*Answe.* 1. Because *Augustine* and *Epiphanius* so thought, doth it follow that all antiquie is on your side, and that all the fathers so thought ? *Cyprian* saith: *Confiteantur singuli delictum suum, dum adhuc, qui deliquit, in seculo est; dum admitti confessio eius potest; dum satisfa- ctio & remissio facta per sacerdotem apud Deum grata est*: Confesse every man his sinne, while he, that hath sinned is in the world; while his confession may be admitted, while satisfaction and remission done by the priest is gratefull vnto God, *serm.de lapsis*. *Ambrose* saith: *Mors deteriorem statum non facit, sed quallem in singulis innenerit, talem iudicio futuro reseruat*: Death makerh no mans state worse, but such as it findeth every man in, it reserueth to the judgement to come, *de bon.mort.cap.c.4*. *Bernard* vpon these words *Ecclef.ii.3*. *If the tree doth fall toward the South, or toward the North, where the tree falleth, there it shall be*, thus writeth: *Men are as trees, the tree is cut*

All the Fa-  
thers allow  
not prayer  
for the  
dead.

up in death: which way soever it falleth, there it shall be: quia ibi te iudicabit Deus, ubi inuenierit, videat, quo casura sit, antequam cadat, quia postquam ceciderit, non adiicit ut resurgat, sed nec ut se vertat, &c. for God shall judge thee there where he shall finde thee: let the tree looke which way it shall fall, before it doe fall: for after it be fallen, it shall no more rise, nor turne it selfe: Serm. paru. 49. If then the state of the dead cannot be altered, if they shall be iudged in that condition wherein they die, doth it not strongly follow, that it is in vaine to pray for the dead?

Augustine  
against  
prayer for  
the dead.

But what if *Augustine* himselfe sometime be of another minde, what is become then of your shew of antiquitie: as serm. 21. in Matth. *Qualis quisque hinc exierit suo nouissimo die, talis innenitur in seculi nouissimo die: nihil te adiubabit quod hic non feceris; unumquemque opera sua innabunt, aut opera sua pressura sunt:* Such as euery man goeth hence in his last day, such shall he be found in the last day of the world: nothing shall helpe thee which thou hast not done here: euery mans workes shall either helpe him, or cast him down. Then it followeth that prayer profiteth not v dead, because it is not done by themselues. And yet more evidently. Serm. ad fratres in erem. 2. *Si dicis, pro quo petere debeas, dico quod pro bene & male viventibus, ut bonus perseneret, malus convertatur, non pro sanctis, non pro damnatis, &c.* If you say,

say, for whom must I pray, I say for good and euill liuers, that the good may perseuere, the euill may bee conuerted, not for the Saints, not for the damned, &c. The author of these Sermons, maketh but two sorts of the dead after this life, the blessed and the damned, for both which it is in vaine to pray. It may bee obiected, that serm. 44. this author alloweth suffrages to be made for the dead. I answere, that that sermon is not like to be *Augustines*, because it disagreeth from him in other places: as cont. *Pelag. artic. 5.* *Augustine* maketh but two places after this life, heauen and hel: *Tertium penitus ignoramus, immo nec esse in scripturis sanctis inuenimus*: The third place we are ignorant of, nay we finde it not to be in the Scriptures.

Lastly, what if wee should yeeld you *Ephphanius* and *Augustine* for this opinion of prayer for the dead, will ye yeeld vs them for the rest? *Ephphanius* directly condemneth the adoration of Images, *epist. ad Ioann. Hierosoly*, where seeing a painted cloath, *habens imaginem tanquam Christi*, hauing as it were the iimage of Christ, he commaunded it to be taken away, becaute he saw the image of a man hanging in the Church of Christ, against the authoritie of the Scripture. *Augustine*, against the carnall presence, the adoration of Images, the doctrine of merits, free will, and in an hundred points more, is wholy ours against the

the Papists. It were too long to giue a particular instance in them all in this place, I referre the Reader to the treatise of the controversies.

3. Concerning *Siricius* and *Gregories* authorities for the inhibiting of mariage to the Clergie, I haue answered before, contradic. 2. and what the ancient Church did hold for the lawfulness of the mariage of Ministers, it is shewed at large Synops. from pag. 262. to pag 269. *Cyprian. lib. 4. epist. 10.* maketh mention of one *Numidicus* a Presbyter, *Qui uxori concrematam, &c. adherentem latere latuus aspergit*, which cheerefully beheld his wife burning with him, and cleaving to his side. In *Origens* time Ministers were maried, and had children: *Tract. 8. in Matth. Qui à Christianis parentibus enutriti sunt, &c. maxime si fuerint, ex patribus sacerdotali sede dignificatis, id est, Episcopatus, presbyteratus, aut diaconatus, ne gloriantur*: They which were brought vp of Christian parents, especially if they came of fathers dignified with the priestly seate, Bishops, Presbyters or Deacons, let them not boast. *Hierome*, that great commander of single life, maketh mention in his Catalog of *Polycrates* Bishop of Ephesus, who thus wri-  
teth in an epistle against *Victor* Bishop of Rome: *Septem fuerunt propinquai mei episcopi, & ego octauus*: Seuen of my kinred were Bishops before me, and I the eight. All these were

Ministers  
maried in  
Origen &  
Cyprians  
time.

were long before *Siricius* and *Gregorie*. How say you now (Sir) is all antiquitie against the mariage of Ministers, or are you not proued a vain boaster of antiquitie?

4. For the reuerencing of Reliques, praying to Saints, that it is not lawfull for Ecclesiasticall persons to marrie, that it is expedient for rich men to giue all their riches to the poore : they haue *Hierome* altogether on their side, *who taught their faith, and wrote in defence thereof against Vigilantius.* Libel. p. 18.

Contra. 1. Whereas all these foresaid opinions are proued not to be erronious, both out of the Scriptures, and by the testimonie of *Augustine*, this answere is made, that *Augustine* is abused: but he sheweth not how, neither doth hee examine the authorities alledged out of that father, *Tetrastyl.* pag. 100. pag. 101. whereby it may be gathered, that either those places were too evident to bee gainsaid, or without the compasse of this profound *Clarkes* reading : if hee had loosened the hold, which we haue of *Augustine*, in those places, wee would haue produced others to haue strengthened them, but now it shall not neede, where the aduersaries mouth is alreadie stopped. 2. Yet hee telleth vs, that if wee can obtaine at their hands, that either *Scripture* or *Augustine* make for them, let *Hierome* a Gods name be rejected.

Why (Sir) till such time as you haue an-

H

sweerd

swered both Scripture and *Augustine*, which are there vrged in defence of these opinions, they doe make for vs. But I thinke wee shall hardly obtaine so much at your hands: for you are a liberall gentleman, your manner is to graunt nothing, though never so euidently conuinced. *Brutus* was wont to say: *Male is videtur florem etatis collocasse, qui nihil negare auderet.* He seemeth to haue bestowed his time euill, which durst denie nothing. But I thinke they haue bestowed it worse, that dare denie any thing. But what if *Hierome* be not so much your friend in these opinions, as you vaunt, where are you then? First, *Hierome* contendeth not against *Vigilantius*, for the adoration of Reliques, but for

Hierome would haue due reverence to be giuen them: *I am se intel- liget Samaritanum & Iudeum, qui corpora mor- liques reue- tuorum pro immundis habet.* He shall see that renced, not hee is no better then a Iew or Samaritane, adored.

which counteth the bodies of the dead vncleane. And againe, *Nos non dico martyrum reliquias, sed ne solem quidem aut lunam, non an- gelos aut archangelos, &c. colimus & adoramus ne seruiamus creature potius quam creatori, &c. honoramus reliquias martyrum, &c.* We, I say not the reliques of Martyrs, but we worship not or adore the Sunne or Moone, Angels or Archangels, least we should serue the creature rather then the Creator; but we honour the reliques of Martyrs, that wee may wor- ship

ship him, whose Martyrs they are : *ad Riparium*. What maketh this now for the Papists opinion, that doe not onely honour and reverence, but adore the reliques of Martyrs ?

2. Neither is *Hieromes* opinion altogether currant for the inuocation of Saints : *Quis enim b̄ insanum caput aliquando martyres adorauit? quis hominem putauit Deum?* Who (O you madbraine) euer adored Martyrs? or tooke a man to be God? *De Petro legimus quod Cornelium se adorare cupientem manu subleuauit & dixit, homo ego sum:* We reade of Peter, that he lifted vp *Cornelius*, desirous to adore him, with his hand, and said, I am a man. If Martyrs and Saints are not to be adored, then not to be inuocated: for inuocation is a part of diuine adoration.

3. Concerning Ministers mariage, *Hierome* hath these words : *Si Samuel nutritus in tabernaculo duxit uxorem, quid hoc ad preiudicium virginitatis, quasi nō bodie quoque plurimi sacerdotes habeant matrimonia? & apostolus describat episcopum unius uxoris virum, habentem filios cū omni castitate:* If *Samuel* broughte vp in the Tabernacle maried a wife, that is no prejudice to virginitie, as though many priests now a daies enioy not mariage? and the Apostle describeth a Bishop, the husband of one wife, hauing children with all chastitie.

4. Neither doth *Hierome* thinke it conuenient

Rich men  
not bound  
to give all  
away.

nient alwaies for a man to giue all his riches to the poore, but preferreth it only as a more perfect thing: as he saith thus to *Vigilantius*: *Iste quem tulandas, secundus & tertius gradus est, quem & nos recipimus, &c.* This that you commend(that is, for a man to vse his riches) is the second and third degree, which we also receiue: so that wee know, that the first is to be preferred before the second and third. For otherwise *Hierome* should haue spoken against himselfe, who did not giue all away which he had: *Qua labore, quo pretio, Barrabani num nocturnum habui praeceptorem? nostrum marsupium Alexandrina charta evacuarunt:* With what labour, with what price did I get *Barrabanus* (a certaine Rabbin) to teach me in the night: the paper of *Alexandria* hath emptied my purse: *epistol. ad Pamphach. & Ocean.* *Hierome* then had money: for otherwise he could not haue beene at this cost. You see now (master Controller) how well *Hierome* standeth of your side: and yet if he were yours wholy here, you must lend him to vs for many other points, as concerning the Canonicall Scriptures, against free will, merits, for iustification by faith, and such other, as might abundantly be shewed, if either time or place serued.

5. Fiftly: 1. In what sense *Telephorus*, *Ca- lixtus*, and *Hyginus* are said to haue beene the institutors of these usages, of Lent, Ember fasts,

fasts, Christone, is sufficiently shewed before, in the answere to contradict. 3. 2. Though they could allege antiquitie for these toyes, yet this is nothing to the substance of Poperie. 3. And if these obseruations haue been of ancient time, yet shall they neuer be able to shew, that they were so superstitiously then kept, with so many superfluous rites, with such opinion of merite, and with such necessarie inioyned, as now in Poperie.

6. Sixtly, that *Johns Baptisme* was diuers from Christes, contrarie to the opinion of the *Protestants*, *Augustine* (saith the *Libeller*) standeth on our side.

*Contra.* 1. *Augustine* is not wholly theirs: for whereas *Bellarmino* denieth, that the proper end of *Johns baptisme* was for remission of sinnes; *Augustine* thus confesseth: *Tamen ne quisquam contendat etiam in baptismo Ioannis dimissa esse peccata, sed aliquam ampliorem sanctificationem &c. per baptismum Christi collatam, non ago pugnaciter, &c.* Yet least any man contend, that euē in *Johns baptisme* sinnes were forgiuen, but that some greater sanctification was conferred by Christes baptisme vpon those that *S. Paul* bid to be againe baptized, I will not striue against it. *Augustine* here seemeth to graunt, that *John* might remit sinnes in baptisme, so that some preminence and greater sanctification be yeelded to Christes. Is not the *Libeller* now asha-

*Johns  
baptisme  
not diuers  
frō Christis.*

102 The answer to the 2. part of the Libel  
med to say, that he absenteth Saint Augustine, I  
make no doubt: but who so bold as blind ba-  
yard? It is pitie that hee had not the Author  
by him to examine this sentence: for hee  
would then haue cried out afresh of fallifi-  
cation, because I rehearsed not all the words, as  
they are cited now, only for breuitie sake, set-  
ting downe those, which shew that, for the  
which the place is alleged: but now the  
whole sentence being expressed, there is the  
same sense, which before out of part was in-  
ferred: onely in the margin the place is mi-  
staken, the 14. chapter being noted for the  
tenth.

2. What if wee yeeld you Augustine for  
this opinion; what haue you gained, if other  
of the fathers testifie with vs, that make Johns  
baptisme and Christ's all one? As Ambrose  
confesseth: *Ioannes in remissionem peccatorum  
in aduentus Iesu nomine, non in suo baptiza-  
vit, &c.* John baptizeth for remission of sinnes  
in the name of Iesus to come, not in his own,  
*lib. 1. de Spirit. cap. 3.* Leo saith: *Christus ad  
Ioannis baptisma accessit: Christ came unto  
Johns baptisme, de consecr. distinct. 3.c. 14.* And  
wee are baptizeth with that baptisme, where-  
with Christ was baptizeth. *Ambros. serm. 41.*  
*Ergo fratres singi debemus eodem fonte, quo  
Christus, ut possimus esse quod Christus:* There-  
fore brethren we must be dipped in the same  
fountaine that Christ was, that wee may be  
the

the same that Christ is. And *Chromatius* saith, *Nunquam aqua baptismi purgare peccata credentium posset, nisi tactu Dominici corporis sanctificata essent*: The waters of baptisme could never purge the sinnes of beleeuers, vnylesse they were sanctified by the touch of the Lords bodie: *in Matth. cap. 6.* Wee then are baptized with that baptisme which Christ sanctified, but that was the baptisme of *John*.

Your Master of Sentences confesseth, that *John* baptized *in nomine futuri*, in the name of Christ to come, *libr. 4. distinct. 2. f.* and that they, which did not *spem posse*, put their hope in *Johns* baptisme, were not baptized againe: *ibid.* and he thinketh that Christ's baptisme was instituted in Iordan, *distinct. 3. g.* but that was *Johns* baptisme, as *Leo* before saith: *Ergo, Johns* baptisme and Christ's were al one: And if they were not baptized againe, that receiued *Johns* baptisme in a right faith, then was it all one with the baptisme of Christ. I hope now it appeareth, that antiquitie will not yeeld this point vnto our aduersaries.

7. Concerning the profession of virginitie, hee saith, *antiquitie was of our opinion*, because it is confessed, that the Manichees obieected vnto *Augustine*, the multitude of their virgines.

*Ans. 1.* I marueile how the *Defender* here escaped the *Detectors* censure: for the words

alleged are somewhat mistaken : for the Manichees did not thus obiect to *Augustine*:  
*Yer labour to draw women of euery hand to this profession by your profession, that now in your Churches the number of professed virgines exceedeth the number of women: but this is Augustines obiection to the Manichees, libr. 30.*  
*cont. Faustum cap. 4.* So that this testimonie sheweth a great affinitie betweene the superstitious endeavour of the Manichees, and the like practise in the popish Church, to make a multitude of virgines.

How Augustine alloweth profession of virginitie.

2. We grant the Fathers allowed the profession of virginitie, where they had received that gift, but much vnlike it was to the popish vowes of single life. *Augustine* in the same place thus writeth: *Nos hortamus volentes, ut permaneant, non cogimus iniurias, ut accidant: We exhort them that are willing to cohtinue, but we compell none against their wils to come. And againe, Ipsi tam stultum iudicamus inhibere volentem, quam nefas & impium nolentem cogere: We count it as foolish to forbid those that are willing, as wicked to compell the vnwilling, cont. faust. lib. 30. 4.* They then forced no virgines, by cunning perswasion, as the Manichees did, nor otherwise to take vpon them the profession of virginitie, neither did they hold them against their wils: But it is an vsuall practise in the popish Church, craftily to entice yong men and

and women to professe Monkerie, and after they are once entred, they then keepe them against their minds and disposition.

8. That Christ descended into that part of hell, which is called *Limbus Patrum*, and deliuered from thence the soules of *Abrahams* and the Patriarkes, and other faithfull people, that were there kept expecting the redemption of mankinde, &c. the ancient Fathers giue sentence for vs: and it is confesed, *the most part of them to haue been in this error.*

*Answe.* 1. Whereas *Origen* is alleaged in *1.cap.10b* to proue that the Patriarkes went to heauen, *a place of life and light, to Abrahams bosome, the queere of Angels, &c.* this answe is made, that he suspecteth that *Origen* is not sincerenly alleaged: wherein he sheweth his great ignorance, and slender reading in the Fathers: the place is truly word for word copied out of *Origen*.

Againe (saith the Libeller) *Origen* beleueu herein as we beleue, and to that purpose he citeth *Origen, hom. 15. in Genes.* thus speaking, *that Christ descended to hell to fetch Adam from thence: Quod enim dicit ad latronem, hodie mecum eris in paradyso, non hoc illi solum dictum, sed etiam omnibus sanctis dictum intellige, pro quibus ad inferna descendist: For what hee said to the theefe, this day thou shalt be with me in paradyce, was not said onely to him, but understand*

**Contra.** 1. By this saying of *Origen*, all the  
Saints ascended to heauen, the same day, and  
at the same time, when the soule of the con-  
verted theefe went to paradice. This is con-  
trary to the opinion of the moderne Papists,  
that hold, that Christ's soule, *manebat in loco*  
*animarum illo triduo, quo corpus iacebat in loco*  
*corporum*, did tarie three daies in the place of  
soules, all which time his bodie did lie in the  
place of the bodies, *Bellar. libr. 4. de Christ.*  
*anim. cap. 15.* And this is one of *Durands* ar-  
guments, to prooue, that Christ's soule went  
not *locally* into hell, but onely *effectually*, in  
power and vertue, because in the same in-  
stant of Christ's death the soules of the Saints  
were, *beatificate*, made blessed, *in 3. distin. 22.*  
*quest. 3.* And if the same day of Christ's death,  
their soules were in paradice, according to *O-*  
*rigens* opinion, I pray you what time had  
Christ's soule to be in hell, but onely by the  
vertue and power thereof: which must bee  
*Origen's* meaning? Vnlesse you will say,  
that Christ's soule was in heauen and hell in  
two places at once: which shifft *Bellarmino* is  
driuen vnto, saying, It was not impossible  
vnto God, to make Christ's soule to bee in  
two places at once, *libr. 4. de Christ. anim. cap.*  
*15.* All things are possible, wee graunt vnto  
God: but where hath hee any warrant out  
of

of Scripture of this his presumption?

2. And that *Origen* meaneth not, that Christ did fetch the Saints out of any such hell and place of darknes, as they imagine, it is evident by that which followeth within tenne lines after in the same Homilie : where *Origen* vpon these words of the Lord to *Jacob*, Genes. 46.4. *I will bring thee backe againe: Velut si diceret, quia certamen bonum certasti, fidem seruasti, &c. reuocabo te iam de hoc mundo ad beatitudinem futuram, ad perfectionem vita eterna, ad iustitiam coronam, quam reddet Dominus in fine seculorum omnibus qui diligunt eum:* As if he should say, because thou hast fought a good fight, kept the faith, &c. I will call thee out of this world to the blessednes to come, to the perfectiō of eternall life, to the crowne of righteousnes, which God shall render in the end of the world to all that loue him. If blessednes then, perfection of eternall life, the crowne of righteousnes, be in hell; then *Jacob* went to hell, otherwise not.

3. Because exception is taken against that testimonie cited out of *Origen* vpon *Job*, who is thought not to haue been the author of that booke (for the which I will not much contend, though it be ancient, and sufficiently shew the opinion of that time, that *Limbus Patrum*, was not generally held of the Fathers) I will declare *Origens* iudgement out of other places of his workes: as *Tractat. 26.*

in Matth. Prophetis recententibus ab hac vita, corpora eorum in sepulchris erant, anima autem & spiritus in regione virorum: The Prophets departing out of this life, their bodies were in the graues, but their soules and spirits in the region of the liuing. Againe, tract. 30. in Matth. vpon these words, they shall gather the elect from the ends of heauen; he thus saith: *Electi non solum illi qui ex aduentu Christi sunt sancti, sicut quidam magistri baresous dicunt, sed omnes, qui à constitutione mundi fuerunt, qui viderunt, sicut Abraham, Christi diem:* They onely are not the elect, which are the Saints since the comming of Christ, as some masters of heresie say, but all they, which from the beginning of the world saw the day of Christ, as *Abraham* did. If then the Patriarkes were in the region of the liuing, and were elected, I trust you will not say they were in hell: that is not the region of the liuing, nor yet a place for the elect.

4. Neither did *Origen* only of the Fathers impugne your *Limbus*, but others also.

*Cyprian serm. de mortalitat. Ad refrigerium iusti vocantur; ad supplicium rapiuntur iniusti:* The iust are called to a refreshing, the vnrighteous are haled to punishment. If hell bee a place of refreshing, then the Patriarkes went thither. *Ambrose: Qui in sinu Abrab. sedet, susceptus à Christo est:* He that sitteth in *Abrahams* bosome, is receiued of Christ. The Patriarkes

triarkes then and Prophets were receiued of Christ, for they were in *Abrahams bosome*: he that is receiued of Christ, is not I thinke in hell.

Augustine thus expoundeth these words, Genes. 49. 3. *he was gathered to his people*: *An forte populus non solum sanctorum est, verum & angelorum*: This people (it may be) is not only of the Saints, but of the Angels: *hunc populo apponuntur, qui post hanc vitam Deo placentes sunt*, to this people they are put, which after this life please God, quest. 168. *super Genes.*

Likewise epistol. 99. *Ne ipsos inferos uspiam scripturarum locis in bono appellatos reperire possumus*: I could neuer finde in Scripture, hell to bee taken in any good sense: and there hee concludeth, *non esse membrum aut partem inferorum tanta illius felicitatis sinum*: that that bosome of so great felicitie, was no part or member of hell. The Patriarkes then that were in *Abrahams bosome*, by *Augustines* sentence were not in hell, but in a place of great happines. If they were not then in hell, Christ could not fetch them from thence. Wherfore it is a great vnruth, which the Libeller hath vttered, that all the Fathers, yea *Origen beleeveth as wee doe, that Christ in soule descended into that part of hell which is called Limbus Patrum.*

9. Niathly, whereas it is affirmed, Sy-nops.

210 The answer to the 2. part of the Libel  
nops. p. 523. that there was no question about  
therall presence for 1000. yeeres after Christ,  
till the time of Berengarius, who was sore trou-  
bled for maintaining the truth. Hereupon it is  
inferred, that the Church, till that time, gene-  
rally beleueed the Reall presence, before Be-  
rengarius taught the contrarie; otherwise  
how could he haue fallen into any troubles  
at all, if his doctrine had been consonant, to  
that which was receiued before, &c. p. 188.

*Contra. 1.* That till 1000. yeeres after  
Christ, no other presence was held of Christ  
in the Sacrament; but spirituall to the faith  
of the worthie receiuer: neither that his bo-  
die and blood was otherwise eaten and  
drunke then by faith; & that the substances  
of the bread and wine, remained after conse-  
cration: it plencifully appeareth by the te-  
stimonies of *Tertullian, Irenaeus, Auguſtine,*  
*Ambroſe, Theodoret, Hesychius, Emissenus,*  
*Bede, Haymo, Bertram, Rabanus Maurus* and  
others, cited by M. Fox p. 1137. and 1138.  
it were too long to bring them in speaking  
here: I desire the Reader to haue concourse  
thither.

Transub-  
ſtantiation  
and the  
Carnall  
presence,  
but new  
doctrines.

2 We haue our aduersaries confession,  
for the antiquitie of this opinion: *Decr. p. 3.*  
*dist. 2. c. 44. Non hoc corpus, quod videtis, man-*  
*ducatur iestis, &c.* Ye shall not eate this bo-  
die, which yee see, nor drinke that blood,  
which they shall ſhed, that crucifie me, I haue  
com-

commended vnto you a sacrament, which being spiritually vnderstood, shall quicken you. c. 48. *Suo modo vocatur corpus Christi, cum reuerasit sacramentum corporis Christi*: It is called the bodie of Christ after a certaine manner being in deed a sacrament of y body of Christ. *Dist. 4. c. 131.* It is not to bedoubted, but euery faithful man, *Corporis sanguinisq; dominici participem fieri, quando in baptismate membrum Christi efficitur*: To be made partaker of the bodie and blood of Christ, when in Baptisme he is made a member of Christ: so that Christ is as well present in Baptisme as in the Eucharist, which is not after a carnall manner, but spirituallie. Twentie such places might be alleaged out of their owne decrees. Concerning transubstantiation also; *Cuthbert Tonstal saith, Liberū fuit ante concilium Lateranense*: It was free before the Councel of Lateran, and euery man was left to his owne conjecture. *libr. 1. de Euchar. Cusanus saith: Quidam veteres theologi intellexisse repe-riuntur, &c.* Cestaine auncient diuines are found of this mind, that the bread in the Sacraement is not transubstantiate, but clothed with a more noble substance: *Excitat. libr. 6.* How then is not the libeller ashamed to say, that the doctrine of the Reall presence was generally beleeuued before Berengarius taught the contrarie?

3 At what time *Berengarius* impugned  
the

112 The answer to the 2. part of the Libel  
the Reall presence, certaine superstitious  
Monkes, as *Lanfrancus, Guimondus, Algerius,*  
*Fulbertus, Hildebrand*, held the contrarie, so  
that there was an opposition and partes ta-  
ken: then the Pope *Leo the 6.* (not *Leo 9.* for  
the figure is mistaken, and the Libellers skill  
did not serue him to correct it) anno 1049.  
ooke part with the Monkes and their Mon-  
kish opinion, and condemned the opinion  
of *Berengarius*: So did *Nicolaus 2.* that suc-  
ceeded not long after, cause the said *Berengarius*  
to recant in a synod at Rome: *ex Wilhel.*  
*Malmeburio de gest. Anglor. libr. 3.* And this  
was the cause of *Berengarius* trouble, because  
he opposed himselfe not against the auncient  
doctrine of the Church, but against the new  
superstitious conceite of certaine Monkes,  
with whom these Popesooke part for their  
aduantage. And this may appeare by the  
recantation of *Berengarius* reported by *Grati-  
tiane*, that he did hold the same faith, *Quam  
Dominus & venerabilis Papa Nicolaus, &  
boc sancta synodus autoritate Euangelica &  
Apostolica tenendam tradidit*: Which the Lord  
and venerable Pope *Nicolas* and this holy  
synode, by their Euangelicall and Apostoli-  
call authoritie, did deliuer to be held. *De con-  
secrat. distin. 2.c.42.* This synode then was the  
first, that decreed the carnall presence.

4 Whereas *Berengarius* subscribeth to the  
fayth of Pope *Nicholas*: the bodie and the  
blood

blood of Christ *Sensualiter & in veritate manibus sacerdotum tractari, frangi & fidelium dentibus ateri*: To be sensiblie, and in truth handled by the Priests, and broken and rent with the teeth of the faithfull: how commeth it to passe, that the Papists are now fled from this faith? For *Bellarmino* dare not say, that the bodie of Christ is chawne and rent of the teeth, but the shewes and accidents of the bread and wine: *de Euchar. lib. 3. c. 10.* And the contrarie to this faith of *Nicolas* is alleaged by *Gratian* out of *Augustine dist. de consecr. 2. c. 47.* *Quid paras dentes & ventrem? credo & manducasti*: Why doe you prepare your teeth and belly? beleeue and you haue eaten.

Now let any man iudge, whether, as this challenger maketh his bragges, antiquitie stand soundly with the Papists in the doctrine of prayer for the dead, inuocation of Saints, adoration of relikes, prohibition of mariage, *Limbus patrum*, the Carnall presence: it falleth out vnto him, as *Cato* was wont to say: *Quis ridiculis rebus seriam impenderent operam, in serijs fore ridiculos*: They which were serious in ridiculous matters, should be ridiculous in serious: so whereas in many fruolous obiections before this So-  
phister was very earnest, and layd on load, in this waightie contention about antiquitie, he hath made himselfe ridiculous. I wish rather, that his eyes were opened, that he might

The Pa-  
pists are  
fled from  
the Popes  
faith of the  
Carnall  
presence.

serijs  
et ridiculis  
operam  
et ridiculos  
in serijs  
ridiculus  
et ridiculos.

114 The answer to the 2. part of the Libel  
see the nakednes of their religion, and how  
true antiquitie fauoureth them not. Thus by  
iustifying their errors, he doth adde vnto his  
fault, as *Augustine* saith: *Nolens se esse reum,*  
*addit potius ad reatum, sua excusando peccata,*  
*ignorat non se paenam remouere sed veniam*: He  
that will not be guyltie, doth adde to his guil-  
tines, and he little knoweth, that he doth not  
remoue the paine, but the pardon: *de conti-  
nent.c.5.*

#### *The 9. Contradiction.*

**S**Ynops. p. 924. *He that is once the sonne of  
God is alwaies to the end: this doctrine is  
noted to be 1. dangerous, 2. false, 3. contra-  
dictorie to it selfe.*

#### *The Reconciliation.*

**F**Irst it is dangerous (faith he) that whereas  
it is said that the children of the *faithfull*  
*are holy even before they be baptized*: and so  
consequently can never fall out of Gods  
grace, it spurreth to all desperate villanie, as  
to too much experience hath taught vs.

*Contra. 1.* The Children of the *faithfull* are  
said to be *holy*, not in respect of their *eternall  
election*; as though all such were *sure* to bee  
*saued*, but in respect of the *outward couenant*  
made to the *Church*; whereof they are mem-  
bers,

bers, being the seed of the faithfull: and therefore this is impertinently alleged; and it is as simply inferred, that because the children of the faithfull are holie, as the Apostle saith 1. Corinth. 7. 14. *Ergo*, they cannot fall out of Gods grace.

2. Not the Protestants faithfull assurance of saluation, but popish religion spurreth some to all villanie, as this land hath had too wofull experience, in their conspiracies, treacheries, rebellions and traiterous practises both against their Prince and Countrey, though (God be thanked) they haue failed of their wicked hope. Assurance of saluation breedeth not carnal securitie, but godly carefullnes, that they may walke worthie of their calling: as the Apostle saith, *We are chosen in him, &c. that we should be holy*, Ephes. 1. 4. And if Princes, that should give securitie of their goods to their subiects, were able to guide their hearts, and keepe them in obedience, as God doth gouerne the elect, there were no daunger.

3. This disputer ignorantly confoundeth two questions: one of the certaintie of election before God, the other of the assurance thereof to our selues: the first is here affirmed and grounded vpon that text, Ioh. 13. 1. *Whom Election God loueth, he loseth to the end*: which text he certaine is never able to answe: and therefore windeth himselfe to another matter of assurance

116 The answer to the 2. part of the Libel  
of saluation: but that our election is certaine  
in Gods eternall decree, the popish Divines  
themselues doe graunt, as *Thomas Aquinas*,  
*Peter Lombard*, *Gratian*, *Espencens*, as they are  
alleged Synopsi. pag. 824. and I know none  
of learning amongst them, that denie it, but  
this brabler, that every where proclaimeth  
his owne ignorance.

Secondly, where that text is vrged, Ga-  
lath. 5.4. *Ye are evaucuated from Christ, which*  
*are iustified by the law, ye are fallen from grace:*  
to prooue that election may bee lost, the an-  
swere is soone made.

Election  
certaine.

1. They which seeke for iustification by  
the law, are said to fall from grace, not of elec-  
tion before God, but in respect of their ap-  
pearance vnto men, in losing and falling a-  
way from the meanes, which should bring  
them to saluation. As *Ambrose* saith writing  
vpon these words of the Lord to *Moses*, Exodus 32.33. *Him that sinneth, will I blot out*  
*of the booke of life: Secundum iustitiam in-*  
*dictis tum deleri videntur, cum peccant; iuxta*  
*prafcientiam verò nunquam in libro vita fue-*  
*runt: In the iustice of the Judge they then are*  
*said to be blotted out, when they sinne; but*  
*according to Gods prafciencie they were ne-*  
*uer in the booke of life: in 9. ad Roman.*

Saul neuer  
elected be-  
fore God.

2. Concerning *Saul*, I haue shewed be-  
fore, that hee was neuer elected before God,  
or truly iust; answer to the 11. vntruth: and  
you

you haue brought a goodly text to proue it: *Saul was a choise young man and a faire, & v. bigher by the shouolders, then the children of Israel:* Ergo, he was chosen before God: Ambrose saith, *Qui credere videntur, & non permaneant in fide, a Deo electi negantur, quia quos Deus elegit, apud se permanent: est etiam, qui ad tempus elegitur, sicut Saul & Iudas non de praescientia, sed de praesenti iustitia:* They which seeme to beleeue, and continue not in faith, are denied to be elected of God, for whom God ele-  
cteth, doe continue with him: there is also, that is chosen for a time, as *Saul* and *Iudas*, not in Gods prescience, but in their present justice: in 8. ad Romanos.

3. Thirdly, the same answere we make to the supposed contradiction, that *Adam* was made subiect to euerlasting condemnation by his transgression, not before God, but in respect of himselfe and his present state, be-  
cause by his sinne he had deserved it: he was subiect to damnation *ex merito suo, non ex de- creto Dei*, by his desert, not by the decree of God: neither had he vtterly lost the grace of God to which hee was restored, but in part only in respect of his present feeling. As Da-  
uid saith, Psalm. 51. 12. *Restore me to the ioy of salvation:* hee had not lost his saluation, but the feeling, the ioy and comfort of it. As Ambrose saith: *In terris quaseris, in celis possides:* Thou art tossed and shaken in the earth, and

How the  
grace of  
God may  
be lost.

The 10. Contradiction.

**S**ynops. pag. 1067. to affirme, that *Henoch*  
*and Elias* went up to heauen in their bodies  
before the ascension of Christ out of Scripture, it  
cannot be proued; it is evident that they were ta-  
ken up aline into heauen, but not that they conti-  
nued aline: out of these words the Libeller,  
first noteth a contradiction: secondly, a no-  
table vnruth.

The Reconciliation.

1. **F**irst, to remoue the contradiction: in  
that it is said, *they were taken up aline, or*  
*in their bodies into heauen*: it is not meant that  
they went into heauen with their bodies, but  
that they were aline in their bodies, when  
they were taken vp from the earth: so that  
the words must be read with a distinction;  
their being aline, or *in their bodies*, must be re-  
ferred to the first clause, *they were taken vp*, not  
to the second, *into heauen*. Thus the Sophister  
vseth a fallacie, conioyning those things,  
which are to bee diuisyd: As where it is  
said, Act. 1. 11. *This Iesus, which is taken up into*  
*heauen, shall so come, as ye haue seene him goin-*  
*to heauen*: the words must not be taken in a  
yoynt sense, as though they did see Christ go-  
ing

ing or entring into heauen, for a clowd took him frō their sight, v.9. neither was that heauen, whither Christ went, euer seene with mortall eye: but the words must be distinguisched: they did onely see him goe, that is, taken from the earth, and going from them: As there is no contradiction in these words, that a clowd tooke him from their sight, and yet they saw him going into heauen, no more is there in the other.

2. Secondly, whereas the Libeller affirmeth, that *Henoch* and *Elias* are yet alive in their bodies, but *not in heauen*, belike in the terrestriall paradise, as some haue thought, *Rbem. in 1. Apocal. scit. 4.* And that *Henoch* and *Elias* shall come in person in the time of Antichrist, I wil briefly shew how vncertaine both these opinions are.

First, that they are alive in their bodies in paradise the Scripture sheweth not: that place *Ecclesiastic. 44. 16.* (which is scripture with them) that *Henoch* was translated into paradise, is corruptly translated: for the word *paradise* is not in the Greeke, as *Peregrinus* hath wel obserued, *lib. 3. in Genes. qu. 5.* Where that place is vrged, *Matth. 11. ver. 11.* *Elias indeed shall come, or is to come:* it is rather to be read, *venimus erat, was for to come:* so readeth *Hentenius a Papist in Euthym.* so the vulgar Latine translateth *vers. 3.* where *John* sendeth this message to Christ: *Art thou he, that art to*

*Henoch  
and Elias  
not alive  
in their bo-  
dies.*

120 The answer to the 2. part of the Libel  
come, without any sense, for Christ was come  
alreadie : it should be rather read, *qui non erat*,  
which should come, or was to come.

2. The booke of Macchabees, which is  
Scripture with them, saith, 1.chap.2.58. *Elias*  
was taken vp, *iacet in nubes usque*, euен into  
heauen : which word, *euен*, importeth not his  
taking vp onely into the ayre, but into hea-  
uen indeede. Hierome saith that *Henoch &*  
*Elias, mortis necessitate superata ita ut erant in*  
*corporibus de terrena conuersatione ad celestia*  
*regna translati sunt* : The necessitie of death  
being ouercome, as they were in their bo-  
dies, were translated from their terrene con-  
uerstation to the celestiall kingdome. And of  
this opinion bee saith was *Theodorus Hera-*  
*cleotes, tom. 4. Miner. & Alexand.* that they  
were translated to heauen, we beleue with  
*Hierome*, but not in their very bodies : there-  
in I preferre rather *Origens* opinion : *Sicut ex*  
*mortuis primogenitus Christus, ita primus car-*  
*nem exexit in cælum* : As Christ was the first  
borne of the dead, so he first caried his flesh  
into heauen, *ex Pamphil.*

3. Whereas he urgeth that place Heb.11.  
vers.5. *By faith was Enoch translated, that he*  
*should not see death, to proue that he is yet a-*  
*live* : the Apostle onely sheweth, that he died  
not after the vsuall manner, and common-  
condition; as they which shall be alive at  
Christs comming shall not die, but they shal  
be

be changed, 1. Cor. 15.51. which is a kinde of death. For otherwile how should that sentence of Scripture be verified, Heb. 9.27. *It is appointed unto men, that they shall once die, that is, to all men: wherefore Henoch and Elias, though they died not a common death, yet were they chaunged, which was in steede of death unto them.*

4. *Origen thinketh, that Elias descendens ad inferna, &c. did descend to hell, &c. Hom. 4. in Luc. Ambrose taketh paradise to bee heauen: Tum saluus fuero in paradiſo cum cetero viuere inter electos angelos: Then I shall bee safe, when I shall liue in paradise among the elect Angels, serm. 15. in Psal. 119.* If *Henoch and Elias be in paradise, they are then in heauen.*

*Chrysostome Hom. 21. in Genes.* If any man doe curiously aske into what place *Henoch* was translated, and whether hee doe liue to this present: *discat non conuenire humanis mentibus curiosius ea, que à Deo sunt, explorare: let him learne, that it is not fit for men curiously to search out those things which God doth: Hom. 21. in Genes. Augustine: Quid de *Helia* factum sit, nescimus, hoc de illo tamen credimus, quod verax scriptura testatur: What is become of *Elias* we know not, that we beleeue of him which the Scripture testifieth, cont. Faust. lib. 26. cap. 4.*

*Theodoret qu. 45. in Genes.* dare not determine

122 The answer to the 2. part of the Libel  
mine into what place Henoch was transla-  
ted.

Rupertus, that Henoch was not translated  
into the terrestriall paradise, lib. 3. de trinitat.  
cap. 33.

Thomas affirmeth not, that Henoch and E-  
lias are in paradise, but with this addition, ut  
dicuntur, vel creditur, as it is said, or belieued:  
I. par. qu. 103. ar. 2.

Henoch,  
Elias, not  
in the ter-  
restrial Pa-  
radyse.

Iansenius a popish Bishop is of opinion,  
that Henoch and Elias are not in the ter-  
restrial paradise, in Comment. super cap. 143.  
concord. Evangelic. Of the same judgement is  
Peregrinus a Jesuite, lib. 3. in Genes. qu. 5.

Now for the second point, it is ascer-  
taine out of the Fathers, that Henoch and E-  
lias shall come in person in the time of Anti-  
christ.

1. Cyprian saith: *Nobis in spiritu & virtute*  
*Elias non alium quam Ioannem solum, &c.* The  
Angell and our Lord Christ doe insinuate  
none other to come in the power and spirit  
of Elias, but John onely, de singular. Clericor.  
Likewise Origen: *Vide fortassis si Ioannem bap-*  
*tistam possumus ponere in loco Elias:* See if hap-  
pily wee may not place John Baptist in the  
place of Elias: in 11. ad Roman.

Of the two  
Prophets. 2. Concerning the two Prophets mentio-  
ned in the Apocalypse chap. 11. Augustine  
Apocal. 11. understandeth the two Testaments, and  
confuteth them, *qui phant hos duos testes duos*  
*viro*

*virose esse*, which take these two witnesses for two men, &c. *Beda* also vnderstandeth the doctrine of the old and new Testament: *Ambrosius Ausbertus*, the holie Church in general in her preachers.

3. *Victorinus* vpon that place sheweth, that some vnderstand *Helias* and *Moses*, but he would haue it to be *Ieremie*. *Hilarius* contendeth they must be *Moses* and *Helias*. *Insinatus* thinketh not onely *Henoch* and *Elias* to be aliue, but also those whose bodies arose at the resurrection of Christ, qu. 85 ad Orthodox. *Hippolytus* will haue, not onely *Henoch* and *Elias*, but *Iohn* the Diuine also to come with them before the comming of Christ.

Now I referre it to the iudgement of the discrete Reader, whether this conceit of *Henoch* and *Elias*, be not more like to be a fable, then to haue any likelihood of truth, wherein there is such diuersitie of opinion, and vncertaintie amongst the ancient writers. The Libeller bringeth foorth nothing but painted papers and empie Poticaries boxes: he hath painted his lines with the names of Fathers, but produceth not their testimonies: he setteth foorth no new stuffe, but the scrappings of other mens platters. And as *Flaminius* host at Chalcis, when he wondred at the multitude of the dishes, said vnto him, *omnes carnes suillas*, they were all but swines flesh, diversly dressed: so this homely host entertaineth

ομνες καρνες  
ουκ ειναι  
συνημματα

ουπλημα

neth his reader but with their wonted grosse meates, though he would shew in the new kind of dressing it, a piece of slouenly cooke-rie of his own; I say then vnto him, with *Hierome*: *Aut profer meliores epulas & me conviuas vtere, aut qualicunque bac canula nostra contentus esto*: Either bring foorth better meate, and let me be one of your ghests, or els (pull downe your stomacke) and taste of my provision. And I would that he, that first bid vs to eate of his swines dish (too grosse meate for a sound stomach) had grace to receiue the holesome meate that is presented to him for his health.

*The 11. Contradiction.*

**S**Ynops. pag. 908. *A true lively faith, &c.*  
*Scan never finally fall away, &c. a justifying*  
*faith is alwaies actuall working by loue.* pag. 881.  
*no loue no faith:* Hereof it followeth, that ei-  
 ther *David* and *Peter* had no faith, when hee  
 committed adulterie, and the other denied  
 his master, or els that *Peter* loued his master,  
 when he denied him, and *David* loued God  
 and his neighbour, when he committed adul-  
 terie with the wife and slew the husband, &c.  
 pag. 197.

*The Reconciliation.*

**F**irst, there is a difference betweene a true  
 faith and a perfect faith: a true faith al-  
 waies

waies remaineth in the elect, though it be not alwaies a perfect and glorious faith: likewise a true faith is not alwaies a like effectuall or working, but yet alwaies accompanied with loue, though not in the same degree.

2. As then *David* and *Peters* faith failed in these their sinnes, so also their charitie: but it therefore followeth not, that because in one act their faith and charitie failed, and in part was impaired, therefore it was wholie extinguished.

3. And that neither of them was giuen ouer to a reprobate sense, it may appeare, because *David* vpon *Nathans* admonition repented, and *Peter* presently vpon his deniall went foorth and wept bitterly.

4. Wherefore your Logicke (sir Sophister) here faileth you, and you conclude weakely, from a part to the whole, that because their loue failed in part, it was wholy lost: was there no sparke of loue in *David* neither toward God nor man, nor no goodnes left in *Peter* during their severall temptations? When the Moone is in decreasing, hath she lost all her light? the seede, that lieth all the winter buried in the earth, hath it no life in it? So the seede of faith and charitie alwaies remaineth in the faithfull, though not alike greene and flourishing. Because you (sir Cauiller) haue shewed your selfe at this time in flaudring and railing, an vnhonest man, shall I therefore

David and  
Peters faith  
not vtterly  
extinguished.

126 The answer to the 2. part of the Libel  
fore inferre, that there is no goodnes or ho-  
nestie left in you?

Salomons  
faith not  
wholy lost  
in his fall.

4. For *Salomon* the same answer wil serue, that though in that hainous sinne of Idolatrie both his faith and loue failed, yet it was not generally or totally extinguished: as the Lord saith, 2.Sam.7.15. *My mercie shall not de-  
part away from him:* but where no faith nor  
loue is, there is no mercie. As mercie on Gods  
behalfe therfore did not vtterly depart from  
him: so neither in *Salomon* was faith quite  
rooted out: the seede of faith and loue lay  
buried in him, in that his heauie sleepe; and  
was afterward, by Gods grace awaked and  
reuived. But how is it inferred, that vnlesse  
the fire of charitie were cleane put out in *Salo-  
mon*, idolatrie must be a good worke and  
the louing of God? for this wicked act shew-  
eth a partiall and temporall failing of faith  
and charitie, not a *totall or finall*: was there-  
thynke you, no goodnes, vertue, justice, wise-  
dome (the fruits of faith and charitie in Gods  
children) remaining in *Salomon* in the time  
of his fall? The contrarie is extant in Scrip-  
ture, Eccles.2.9. *My wisedome remained with  
me, euen in the middest of his pleasure,* the  
light of wisedome and knowledge was not  
extinguished in him.

5. Concerning *Paul*, we affirme, that hee  
was alwaies a member of the Catholike  
Church (as it comprehendeth the number of  
the

the predestinate) not onely when hee was a persecutor, but euен before he was borne, in respect of the foreknowledge and decree of God : yet was hee not then an actuall and present member of the Church, to the which faith is required : wherefore to dispute that *Paul* had no faith, when he was a persecutor, is a needlesse labour, for as yet he was not in act a member of the Church, neither had faith, before hee was called, and therefore could not lose, that, which he had not.

6. You blasphem the Church of Gene- A blaunder.  
ua, and the Protestants, as though they should say or thinke, that adulterie, murther and idolatrie in the children of God, be no sinnes, but good workes, and fruities of faith, pag. 202. We are further off from iustifying vngodly workes, then Papists are : for they hold that some sins are veniall and pardonable in their owne nature : we affirme, that all sins in themselues, without Gods mercie, are mortall, that is, worthie of damnation : they say, that a iust man doth not sinne in his good workes, so much as venially. *Synops.* pag. 922. we hold that euен the best workes of the righteous are blemished with some infirmitie : they teach, that the motions of the flesh, though neuer so wicked, are not sinfull, if a man giue not any consent, *Libel* pag. 134. we professie, that the very euill concupisence, though the will concurre not with it, is sinfull. Now let the

128 The answer to the 2. part of the Libel  
the world iudge, which of vs the Protestants,  
or Papists are furthest off, from allowing, or  
commanding wicked workes.

The ver-  
ties of the  
Pagans, are  
no true  
vertues.

7. But where you charge vs to say, that in  
Infidels to honour their parents, to fight for their  
countrie, be damnable sinnes, pag. 202. wee say  
with the Apostle, *What soever is not of faith is*  
*sin, Rom. 14.23.* which place *Augustine* vrged  
against the Pelagians, that iustified the glo-  
rious acts of the Pagans: and he further saith,  
*Non officijs, sed finibus virtutes à vitijs dis-*  
*cernenda sunt:* That vertues are to be discerned  
from vices, not by the act but the end, *contr.*  
*Julian. libr. 4. cap. 3.* And againe, *Virtutes nisi*  
*quis ad Deum retulerit, vitijs potius sunt, quam*  
*virtutes:* Virtues, if they be not referred to  
God, are vices rather, then vertues, *de cimitat.*  
*Dei lib. 19. cap. 25.* Wee condemne not then  
the good th:ngs, which are in Infidels, but  
their euill affections, whereby they corrupt  
that which is good: and so this point shall be  
concluded with that saying of *Augustine:*  
*Colligitur, ipsa bona opera qua faciunt infideles,*  
*non ipsorum esse, sed illius, qui bene visitur malis,*  
*ipsum autem esse peccata, quibus bona male fa-*  
*ciant:* It is gathered then, that the good  
workes, which the Infidels do, are not theirs,  
but his, that vseth the euill well, but theirs are  
the sinnes, whereby they doe good things  
euill, *contr. Julian. 4. 3.*

Now hauing refuted this Cauillers frivo-  
lous

lous obiections, my leisure doth a little serue  
me to answere his iniurious speeches: and as  
for his particular taunts, of cromes, birds, and  
apes, foule puppies, pag. 201. such scoffers wee  
vouchsafe not an answere: but as *Magas*  
sent to *Philemon* threatening warre, dice and  
tenise balles; so wee doe rebound vpon this  
warlike challengers head, his popish bullet  
shot. But seeing he goeth further from mens  
persons to gall religion it selfe with his pro-  
phane iests, of *Puritanical* principles, and the  
regenerate generation of *Geneua*; this iniurie  
done to the Church of Christ I cannot passe  
over with silence. Wherein, as *Hierome* com-  
pareth *Heluidius*; bee is like to him that see  
*Dianaes* Temple on fire, *Vt quibene non poter-  
at, male omnibus innotesceret*; That he by euill  
doing might be famous to al, that by wel do-  
ing could not: so he in kindling a fire against  
the church of Christ, *nobilis factus est in scelere*,  
maketh himselfe famous in his euill doing.  
And like as *Philoxenus* and *Gnato* two glut-  
tons, did vse to blow their noses in the plat-  
ters, that no man should eate with them: so  
plaieth this trencher man in vomiting his  
gall vpon the table as it were of Christs  
Church, that all men might lothe it. Therfore  
seeing he spareth not to reuile the mother,  
the children must not thinke straunge to be  
euill spoken of: but wee say with *Hierome*:  
*Illud disco maledicta tua mibi gloria fore, cum co-*

130 The answer to the 2. part of the Libel  
dem, quib' Ecclesia detrahisti, ore me laceres, &  
casina facundiam & (filium) pariter experiorum  
& mater: This I say, that your saylings are a  
credit to mee, when with the same mouth,  
wherewith you derogate from the Church,  
you wound mee, and the sonne and mother  
together, do tast of our doggish eloquence:  
aduer. Heliud.

The 12. Contradiction.

1 **T**etrastyl. p. 118. It is an absurd thing to  
say a man may lose the confession of his  
faith, and yet keepe his faith sound: Synops.  
2 p. 165. Peter lost the confession of his faith, he  
denied Christ in word: Againe, Peter lost not  
his iustification: but it is a perfect farrh which  
3 doth iustifie vs before God: If Peter were iust  
still, then was his faith perfect, and so his  
faith was perfect, because it was a iustifying  
faith; and not perfect, because he denied  
Christ: to this purpose the Libeller. p. 203.

The Reconciliation;

1. **T**is true, that faith cannot be sound and  
whole, where a man faileth in confessi-  
on: and therefore Peter, who lost his confessi-  
on as Bellarmine saith, was not sound and  
perfect in faith.  
2. Where it is said, That Peter left the con-  
fession

ffession of his faith, he might have considered, that those words are uttered, ex confessione adiutori, from the confession of the adiutorie, because Bellarmine saith, that Peter lost the confession of his faith, and not faith it selfe: but we say, though Peter failed in his confession, yet he veretly lost it not.

¶ 3. We confess, that it must be a perfect faith, that is, working by loue and effectuall, that iustifieth vs before God, Galatians 3:6, though no faith is simply and absolutely perfect before God, but in a certaine measure: Then the obiection inferring a contradiction, if it conolute any thing, standeth thus: A perfect faith iustifieth before God; Peter was iustified by that faith, which he had when he denied Christ, Ergo it was a perfect faith. The second part of this reason is vnture, for Peter was iustified by his former faith working by loue, and not by this imperfect and defective faith: his iustification in deed was not lost, which he formerly had obtained by faith, but yet as his faith was weakened, so Peter lost his present feeling of his iustification for the time was suspended. It followeth not then, that Peters iustification was not lost, when his faith was weake, Ergo, he was iustified by that weake faith: like as a mans life is not lost in his sicknes, yet he cannot be said to live by his sicknes. But it will be said, that his iustification begun before, was vpheld and conti-

nued still by the same faith. I graunt, that a perfect, that is, a working faith, doth perfectly iustifie, that is, doth both iustifie in the sight of God, and giueth a sense and feeling to the soule of the iustified: Rom. 5.1. *Being iustified by faith, wee are at peace with God.* Now when faith is weakened, though our iustification stand firme before God, because the substance and seede of faith remaineth, yet is it also weakened in our assurance and feeling, and so to our sense for the time as imperfect. This then prooueth not a perfect faith, when as our iustification remaining in substance, in working and feeling is not perfect. Your silie argument then ( Sir Sophister ) hath no good consequence. I perceiue your Logicke and Divinitie are both much alike: but you are not so much to be blamed, as your master, that taught you no better: as *Diogenes* seeing an vnmannerlie boy, gaue his master a blow on the eare, that had instructed him no better. And as *Hierome* said of *Ioninians* eloquenter: *Tam elinguis & sermonis putidi, ut magis misericordia dignus fuerit, quam inuidia:* His stile is so rude and so bate, that he is to bee pitied rather then enuied: *Dial. 1. aduers. Pelagian.* Such is this detectors kinde of disputing (to speake nothing of his stile) that he hath more neede of pitie and compassion, then of any confutation.

¶ But this contradiction in making Pe-  
ters

ters faith perfect and imperfect, may better be returned vpon themselas: for Bellarmine saith, that Peter lost not his faith, but the confession openly, lib. 4. de Roman. pontifici cap. 8. And another saith, *Petrus non fidem Christi, sed Christum sine fide negavit.* Peter denied not the faith of Christ; but he denied Christ, his faith remaing found: *Alan. Cop.* If Peters faith were broken and whole still, then woulde a perfect faith: but on the other side this sheweth answere to the first, that Peter had no faith: where full as much (faith he) seeing Dauid comittid adultery, and murthers and Peter denied his master, but that they had no faith: page 19. So Peter had a foyed faith and yet no faith. Thus they agree like harpe and harrow together. But we say, that neither Peter had at this time a perfect faith, because he failed in confession; nor yet no faith, because Christ prayed the faith should not fail, Luke 22. 31: but that, though his faith were shaken, yet the substance and seede remained still: as Theophilact well sheweth in *Luc. cap. 22.* *Quamvis brevi tempore concuiriendus sis, habes reconditum fidem semina: etiamque solida adiecons spiritus in te adiutor, radix tamen viser, et non deficiet fiduciam tuam.* Although for a while thou shal be shaken, thou hast the seedes of faith laid vpon thee; although the spirit of the temptation cast off the leaves, yet the roote shall live, and thy faith not falte.

Contradi-  
ctions of  
Papists,  
about Peters  
faith.

passed over. — *Amaretto* *Luncheon* *of* *distress*  
— *Amaretto* *Wine*. — ***The 13<sup>th</sup> Contradiction.*** *Amaretto*  
— *Amaretto* *Wine* *and* *Amaretto* *liqueur* *and* *Amaretto* *liqueur*

**T**etrastyl. pag. 97. True faith, in theology 1760

What gifts are without repetition. **F**urthermore, Apostle speaketh of such kind of gifts, when he saith, the gifts of God are given to us, that we may be good for the world, and for the sake of the world.

of vocation in this verse, the gifts and calling of God are without reparation. The Apostle then, understandeth not generall gifts, but the speciall graces of sanctification gived to the elect, wherof faith is the principall. Thus Ambrose understandeth the Apostle, epist. 8. *Noueris Christi dona irrevocabilia, et credas quod semper credidisti, nec nimio morore tanta in dubium adducas sententiam:* Know that the gifts of Christ are irrevocable, that thou maist believe what thou hast alwaies believed, and not with too much heauines make thy sentence doubtfull. He inferretth specially that faith is this irrevocable gift.

2. Secondly, 1. Where children are said to be holy even before baptism, it is not understand of such holines and sanctification as within the generall covenant, which God maketh to the faishfull and their seeders, but because they are within the generall covenant, which God laid to be holy.

that holines maketh not here a difference betwene the elect and non elect, but betwene the children of the faishfull and of Infidels; for if the one were not more holy then the other, why should they not be indifferently admitted to baptism by which I chalke the greatest Papist will wot graunt.

2. Neither do we say that all the children of the faishfull are saved; that die unbaptized (thoug hio charie wee are so to thinke), because they are without the covenant, and

haue committed nothing, wherby they haue  
made themselues vnworthie of it ) but that  
the want of baptisme is no impediment vnto  
such infantes, as are within Gods gracious  
election: as the words doe expound them-  
selues, how can they possibly perish, though they  
die unbaptized ? So then infants are not by  
the want of baptisme deprived of their elec-  
tion.

3. But how followeth it, that all the Iewes  
that came of Abraham be infallibly saved ?  
whereas the question is of thole onely which  
die vnbaptized, which liued not to the yeers  
of discretion to receire or refuse faith. But it  
will be againe obiectet: All the children of  
the faithfull are holie, and once holie, alwaies  
holie, therefore they cannot choose but bee  
saved.

*Ans.* They are holie, as I said before, being  
the seede of the faithfull, not by any speciaall  
sanctification, but by a generall vocation,  
being borne of faithfull parents, and so  
members of the vissible Church, admitted to  
Baptisme & other Sacraments of the Church.  
This external holines and vocation may be  
lost: for when they come to yeers of dis-  
cretion, and then shew themselfes holboorne  
and refuse the holoforne meanes of their cal-  
ling, they doe fall away: and so is verified  
that saying of our Sauour, *Many are called,  
but few are chosen.* Some then are holie by elec-  
tion,

tion, which cannot perish: others are holie Two kinds  
by vocation, which may be cast off. As *Am-*  
*brose* faith: *Tu quidem Domine omnes capis, sed*  
*non omnes curari volunt*: Thou O Lord desir-  
est all (in their generall calling) but all will  
not be cured. And againe he saith: *Inter ge-*  
*neralia promissa &c. Deus quidam & communis*  
*excepta causis, occulte nosti ordinata rea-*  
*tione*: Among generall promises God excep-  
ting some from the common cause and con-  
dition, doth deale with them after a more se-  
cret manner, *lib. 2. de vocat. Gent. cap. 1.* So the  
generall promises are made to all the seede of  
the faithfull, but they are specially perform-  
ed onely to those which beleue. *Confirmata*  
*mit generalem bonitatem super universis, &c.*  
God hath confirmed his generall goodnes to  
all, but part of them, *merito fides animatus in-*  
*firmitate ad eternam salutem specialibus beneficiis*  
*prouebitur*, by the wottlines of faith inspired  
by God, by speciaall benefits is promoted to  
saluation: *Ambros. lib. 2. de vocat. Gent. cap. 10.*

4. Thus then are the Caullers ribolous  
objections answered concerning the salua-  
tion of the Iewes, of Saul & Iudas, the Church  
of Rome: all these tattled of God's generall  
goodnes in offering to them the extermal  
meanes of salvation: but they wanted the  
speciaall benefits of true sanctification, and  
effectuall vocation: Where the Libeller by  
the way is detected of falsehood, pag. 209.  
204  
urging

**Falschold.** *erging eternall sanctification*: which are words  
of his owne putting in: for where the chil-  
dren of the faifthfull are said to be holie, etern-  
all and internal holines and sanctification,  
is neither mentioned, nor yet intended, but  
the holines of their generall vocation.

Vntruthes. 5. Yea, saith he, Turks and Jewes also shal  
hee saued, whose forefathers were faithfull  
Christians; yea, and the diuels also, which  
sometime were in Gods grace, pag. 318.

Ans. 1. Are Turkes and Jewes, I pray you,  
holynesse, or deth, or the Apostle speake of  
such chyldeon, whose immeadiate parenes were  
faithfull. 2. Cor. 7. 14. Es were your chyldeon  
ynclined but now are they bolie. And are diuels  
in your chyldeon. Holynesse, as I saye, in  
the 14. Chap. of the 14. Psalme, in

The Papists do more inclining to the  
Protestants. gross opinions of the saving of Infidels and  
taourers. Division between Protestants as to concerning the  
of infidels. Noctis they hold that every man may be

Doctrines of duels. **Assoult and Ducas.** First, they do for bid to marry and abstain from vices, which **Assoult** & **Ducas** call **the doctrine of duty**.  
Secondly, they hold that **justifying** **assoult** & **Ducas** **is** **merit**.

ing faith is a generall, or vniuersall believing of the articles of Christ's deach and resurrec-  
tion, Rom. 10. 9. 1 Cor. 15. 1. which is no  
other faith then such as dweels may have, so  
hyscenes the historiall truth of the articles of  
faith: for they believe and tremble, Iam. 2. 21. 9. 2.  
Now let any reasonable man judge, whether  
Papistes or Protestantes haue a better opinion  
of the Devils and Infidels. The fables of the  
delivering of Plato, and the Emperour Tiro  
in due of fiftie, are the prayers of Gregorie, and  
of Falconilla at the prayers of Tech, are these  
deceasies and deuices, and not ours. The fift  
reported by Alceas to be iuerant in the bi-  
stories of the Fathers, in commentarij ad secundum  
et tertium Nicenzen de peccatis, the other by bish-  
ped Damascene, or as iordan de deuillib. deit. 22. 23. 24. 25.  
Now because this wretche companion  
makeketh himselfe a private sporte with Baldwines  
vauisfull and vromen among chalffscholaris with  
the vngies of the warlike Chalffsch (disciples  
of Master Iherusale) as hys sonnefull yalbush  
shew, abrogad yphibdoymache couerries  
heare. Retributis. to expye. of his wch. whch. consist  
one this iest a little, and shew. by his owne  
face in large blds. . 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 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140 The answer to the 2. part of the Libel  
at the suppression thereof: I say with Ambrose: *Malum falsum crimen subire, quam verum referre.* I had rather beare a false crime, then bewray a true; epistol. 44. Or think you, we know not whist your owne writers testifie of the chaſticie of your Clergy: as *Conſtitutione Ordinationis gloriæ Clericorum cuiusmodi concubinatus etenim communiqueretur apparatus honesto nominis appellationis fornicatio.* Priests commonlie keepe such concubines in honest apparel, vnder the name of ſisters. And in the ſame place: *Videtur quid hoc crimen mereretur de dilectione dissimilacionis transire debet.* It ſeemeth good, that the church ſhould diſemblie and to paſſe over the crime of whoredome. These are more worthy the name of Bala-  
mites, then thoſe whom you laundrey. 1. b. 2. 10  
One of your late Councils thus complai-  
neth: *Videtis magna in multitudine in pereſu-  
tione et impunitate in concubinacione, ne quid  
propius dicam, et in multitudine. We ſee how  
miferies of women in aſſit places to bee  
chained into ſuspeſed houſes of in-  
conciuency, to ſpeak no-thing of them.* *Cod. Can. p. 2. 1. 10. cap. 19.* wchſt hinc, alijit a ſc. aut ſua

2. As for Maſter Harnie, thof right I know  
him not, I judge him the honeſter man for  
your malliking him. For as Dr. Gheſu ſaid to  
one that taileſt upon him, *Nec tu nulius  
conuictus es, ipſi placiduſt, tu, non tu ſed  
prouincia.* So I thinke your diſcontenting

John Harnie  
in the name  
of the  
Reformation  
done for the  
Providence.

ding of the Ministers of the Gospell, will bee of no more credit with the wise and discreet, then if I should commend you for an honest man, whom I know not. Your spite and enuie is most against those that labour in the Gospel, and striue against your superstitious doctrines: but God that hath hitherto strengthened vs, will I trust open our mouthes yet wider, to cry out against your abominations.

3. It grieueth you, that women should be giuen to heare sermons, and to sing Psalms: and I doe not maruile at it, for if you might haue your minde, both men and women should be as blind as beetles. You are like those, that Hierome speaketh of: *Quam iudea-riat pallentem & tristem, miseram & Manichea-veant*: If they see a woman pale and sorrowfull, they count her miserieable and a Manichee: *ad Eustoch*. So doe you those women, that desire by the Gospell to be brought to true sorrow and repentance for their sinne. And doe you mislike, that deuout women should be well affected to the Ministers of the Gospell, and minister to their necessities againe? I will answere you with Hierome: *Mulieres ministrant saluatori de substantia sua; ille quis de quinque panibus millia hominum panit, efcas sanctorum mulierum non recusat acciperet*: The women minister to our Sauiour of their substance, and hee that with fve loaues

loaves fed thousands, refused not to receive the prouision of women: *ad Princip.* It may be thought, if this disciple of Roine had then liued, hee would haue carped at our blessed Sauiour and his disciples, because they suffered women to resort to their Sermons, and to minister vnto them.

Thus haue wee taken a view of his supposed contradictions, the third chapter followeth of this goodlie treatise containing pretended falsifications: I make no doubt but to hold him here also at the staues end, that he shall not fasten a blow: for wee feare not his llanderous tongue: as *Chabrias*

But affix  
thys & but  
dixit dñe  
de dñe  
pñm.  
Ecclesix.  
faid; *A weake mans strokes, and an vnwise mans  
threats are not to be feared.* And as Hierome  
faith; *Possum omnes propositionum riusulos tuo-  
rum veritatis sole facere:* I can drid vp the  
stremme of his obiections with the sunne of  
the truth.

## THE THIRD CHAPTER OF pretended falsifications.

### *The Falsification of the Biblical*

**C**ynops. pag. 219. *Bernard saith, The beast.*

**S**ynops. pag. c 19. Bernard saith, *The beast in the Apocalypse, to the which a mouth was given speaking blasphemies, doth sit in Peters chaire: epistol. 126.* Bernard here calleth not the Pope Antichrist, which was then Innocentius,

temine, but the usurper, that intruded him selfe, <sup>and</sup> compaied with him, to know your mind and true law before youe. I being as  
expell'd, The *Justification*.

1. **V**HAT *Bernard* faith in other places, where he comprehendeth titillie *Ex-  
genius* or *Innocentius*, it is not to the purpose; neither was this place produced to prove *In-  
nocentius* or any other particular Pope to be  
Antichrist, but that *Peters* chaire shoulde be  
the seate of Antichrist; which whether these  
words doe shew, any poore Grammarike,  
that can but translate a sentence of Latine,  
will easilly judge.

2. But to make *Bernards* minde more fully appearre, hee reporteth of one *Norberius*,  
that did hold, that Antichrist should be re-  
vealed, *ea, quae nunc est generatione*, in that ve-  
ry age, *& non visurum se mortem*; and that he  
should not see death, till hee saw a generall  
persecution in the Church: *epistol. 56.* Though  
*Bernard* there saith he was not bound, *certo  
tredere, certa*inly to beleue it to be so, yet he  
commendeth this *Norberius*, and speaketh  
reuerently of him, calling his mouth, *calix* or  
 *fistulam*, an heavenly pipe. Again, *Serm. Con-  
tic. 33.* speaking of the prelates of the church,  
that vied gold in their bridles, saddles and  
spurres: *Ministri sunt Christi, & seruantes Antichristi.* They are the ministers of Christ,  
and yet serue Antichrist. But to whom this I  
pray

Antichrist  
began in  
*Bernards*  
time.

pray you were the great prelates subiect (for they were no small birds, that thus glittered in gold) but to the Pope. We haue then both the time of Antichrists comming, the persons, among the Clergie, and the place described, y chaire of Peter: I report me now to any indifferent Judge, whether *Bernard* either in word or sense bee misreported. I trust, that whosoever readeth your vncharitable accusations, will do as *Alexander* did, who when a complaint was made against one of his familiars, laid his hand vpon one ear, referring it for his defence, that was absent: So I hope they will suspend their iudgement, till they heare your cavils and sophisitacions answered. And I say with *Ambrose*: *Non erit longi subsellij ista indicatio, facile est tibi de nosfris indicare*: This matter will require no long iudgement, the discrete Reader will soone iudge betweene vs: epist. 40.

*The 2. Falsification.*

**S**ynops. pag. 293. *Augustine* is alleaged to sproue that the vow of obediencie promisid in Baptisme, is a generall vow of necessity to be kept, in *Psal. 75.* the Libeller crieth out, that *Augustine* is falsified, because the rest of the words that follow are not alleaged, wherin he maketh mention of other vowes, as of virginitie, of distribution of our goods to the poore. pag. 217, 218.

## The Instification.

First, whereas Bellarmine denieth that our promise of obediencie and of pietie in Baptisme is no vow, *Augustine* is cited as a witnessse, not to proue it to be the onely vow: for in the same place it is confessed, *that there is another kind of vowe that directly concerneth not the worship of God*, Synops. pag. 292. what cause was there then to allege *Augustine* impertinently for that which was not in question? We doe not yse to paint whole pages with long sentences for want of matter, as you doe: the question then was this, *whether to vow to beleue, to hope in God to live well, be the generall vow of Christians*, which *Augustine* there affirmeth, not whether there were any other vowe beside, which *Augustine* also in the same place sheweth, but it belongeth to another question.

Secondly, whereas S. *Augustine*, as he saith, taketh a vow in the largest signification, when he calleth these vowe, *to beleue, to live well, &c.* as though they were improperlie called vowe: I will shew *Augustines* opinion further for that in *Psal. 115. Quisquis beve cogitat, quid voweat Domino, seipsum voweat, seipsum reddat; hoc exigitur, hoc debetur*: Whosoeuer thinketh well, what he should vow vnto God, let him vow himselfe, let him render

L himself,

Which are  
the best  
vowes.

himself; this is exacted, this we owe. Againe,  
*de tempor. serm. 7.* One voweth a cloake, another  
oyle, another waxe for the lights, another that he  
will drinke no wine: *Non est istud votum optimum, neque perfectum, aliud melius volo &c. ipsum offer, hoc est, animam tuam:* This is not the  
best or a perfect vow, I would haue a better  
thing, offer thy selfe, that is, thy soule.

Origen also is a plentifull witnesse herein:  
*Hom. 13. in Exod. Non vult Moses, ut offeras*  
aliquid, quod extra te est, &c. Moses will not  
haue you offer any thing without you: take  
from your selues and offer to God, as every  
man hath conceiued in his heart: doth gold  
grow within me or siluer, &c. thou hast ther-  
fore offered gold to the tabernacle, that is the  
faith of thy heart.

Again, *Hom. 24. Scio diuersa vota in scriptu-*  
*ris referri, &c.* I know there are diuers vowes  
rehearsed in the Scripture, *e Anna vowed to*  
God the fruit of her wombe, *Iephte his daugh-*  
*ter, some Calues, some Raimmes:* but he that  
is called the Nazarite, doth vow himselfe  
vnto God: this is the vow of the Nazarite,  
*quod est super omne votum,* which is aboue all  
vowes: he that doth this, imitateth Christ,  
which gaue himselfe for vs, &c.

If then for a man to vow himself, his soule,  
his taich to God, be the vow which wee owe,  
and God exacteth; if it be a perfect and the  
best vow, as *Augustine*; if it be that which the

Scripture

Scripture requireth; a vow aboue all vowes, as *Origen* testifieth: then is it most properly and truly called a vow. And the Libeller is found to be the falsifier, that saith neither the Vntruth.

Scripture nor *Augustine* properly do call it a vow. What cause then had this intemperate and impatient man to crie out here against *malicious dealing*, pag. 220. whereas himselfe is the man, in these vnfriendly words, that sheweth malice? But God forgiue him, I will not render euil for euil, reproch for reproch.

*Demosthenes* well said, I will not enter into <sup>as it is now</sup> that combate, where hee that is ouercome is <sup>App. 2. 11.</sup> <sup>as it is now</sup> <sup>xix. 1. 63</sup> better then hee that ouercometh. And *Ambrose* saith: *Hec sunt arma iusti ut cedendo vincat*, *sicut fugientes grauioribus sequentem solent vulnerare ictibus*: These are the weapons of just men, to ouercome by giuing place, as they that flic away vse to hurt them worst that follow them: *de offic. libr. 1. cap. 5.* I will therefore giue way to his reuiling speeches, that wherein hee thinketh to conquer, himselfe may be ouerthrowne.

### The 3. Falsification.

*Synops. pag. 297. It was the heresie of the Pelagians and Manichees to perswade men to cast away their riches, they were not noted of heresie, for that they did perswade men to cast away their riches, but for that they main-*

148 The answer to the 3. part of the Libel  
tained that all rich men were bound to for-  
sake all their goods, and that otherwise, they  
could not goe to heauen: Libel pag. 221.

*The Iustification.*

First, all that labour might haue been spa-  
red, which the Libeller taketh in citing  
*Augustine at large, epist. 106. and lib. 5. contra  
Faust. c. 10.* to shew that to be the opinion of  
the Pelagians and Manichees, seeing he was  
not ignorant, that *Synops. pag. 304.* (which  
place hee himselfe quoteth in the margin  
pag. 222.) it is further said, this is the right her-  
esie of the Manichees and Pelagians, that pro-  
mised the kingdom of God not to any, but to those  
that cast away their riches. How then is this de-  
nied to be the heresie of the Pelagians and  
Manichees before, being so directly affirmed  
here?

2. By the way this falsifier of others, hath  
here plaied a tricke of falsification himselfe :  
for instead of these words, they promised the  
kingdome of God not to any, he readeth, not to  
one : which though it were a scape in the first  
edition, is amended in the second. Againe, he  
saith, the Pelagians are noted of heresie, for that  
they did perswade men to vow pouertie, or as he  
speaketh to cast away their goods, p. 210. where  
these words, they did perswade men to vow po-  
uertie, are at his owne putting in.

Falsifica-  
tion.

3. Doth

3. Doth not he I pray you, that saith, none but they which cast away their riches shall enter into heauen, consequently perswade men to cast them away? If a man shall heare one of your Seminarie priests to auouch, that none can be saued, vntesse hee be a member of the Romane Church, doth he not in effect perswade him to be reconciled to it? It is not said, *that this is the whole heresie of them to per-*  
*swade rich men to cast away their riches:* but this was their heresie, because it was an effect and consequent of their heresie: The other assertion that none can be saued, except they cast away their riches, is but an inducement to this perswasion.

4. That is shewed to be the heresie of the Rich men Manichees and Pelagians, wherein they were not bound contrarie to *Augustine*; for he no where perswadeth all rich men to cast away their riches, but to vse them well: as in that sentence of his alleged: *Si disitiae ad sunt per o-*  
*pera bona seruentur in cælo:* If riches be present, let them by good workes be stored vp in heauen. And in many other places: as *Enarrat. in Psa. 85. Tantum meminerint disitiae,* quod ait *Apostolus &c.* Onely let rich men remember that which the Apostle saith, *Charge them that are rich, that they be not high minded.* Likewise in *Psal. 136. What is commanded rich* *men, that they be not proud: Quod faciunt disitiae,* boc caueant in disitiae, caueant in disitiae super-  
L 3 biam:

150 The answer to the 3. part of the Libel  
biam: Let them take heede of that in riches,  
which riches make: let them take heede of pride  
in riches. Seeing then Augustine perswadeth  
not rich men to cast away their wealth: the  
contrarie was shewed to be practised by the  
Pelagians and Manichees, that perswaded al  
so to doe: if this be not true, that these here-  
tikes did so, or if it were affirmed, they did  
onely so, and not further held, that rich men  
vnlesle they did so could not be faued; then  
he might haue had some reason to crie out  
of falsification: which crime he himselfe on-  
ly in this place hath committed, as I trust  
doth appeare: his vncharitable words: *they  
are by him malitiously suppressed*, Libel:p.220.  
and pag.223. *cunningly and malitiously: we re-  
gard them not: it is better to heare euill, then to  
speake euill*, as the old saying is. And I say with  
Ambrose: *Ne astimet quis plus ponderis esse in  
alieno conuictio, quam in testimonio suo: Let no  
man think, that there is more waight in ano-  
ther mans slaunder, then in the testimonie of  
his owne conscience.*

#### *The 4. Falsification.*

**S**ynops. p. 319. the Councell of Colen is al-  
leaged against the begging of idle Monks  
and Friers, part. 11. c. 5. it is falsified saith the  
Libeller, because that Councell alloweth the  
four orders of begging Friers, pag. 4. c. 7.

*The*

*The Iustification.*

First, in that place the Synod alloweth the Orders of begging Friars, that were preachers: *Quo parochorum in verbi ministerio cooperatori forent, quos ab sit ut repellamus*: That they might bee fellow helpers to the parish priests in the ministerie of the word, whom (God forbid) we should put by. But what is this to the allowance of sturdie begging Friars, that could not preach? for of such Monks is the question, *that are fit for no other seruice in the Church.*

Secondly, that this Synode prouided not onely against lustie common beggers (as hee beareth vs in hand) but against idle begging Friars, it is evident by these reasons: First, the words are generall: *Mendicantibus validis, &c. publice & ostiarii mendicare penitus sit interdictum*: To sturdie beggers let it be wholy forbidden to begge from doore to doore. Secondly, they speake of beggers subiect, *legibus nostrisq; constitutionibus*, not onely to the Ciuill lawes, but to the constitutions of the church: but to the Canons of the church regular beggars were more properly subiect, then lay secular. Thirdly, the reason of the constitution is generall: *Vitilis esurienti pa- nis tollitur, si de cibo securus, iustitiam negligat; quam eidem frangitur ut seductus iniustitia ac-*

*quiescat*: Bread is better taken from the hunger, if taking no care for his meate hee neglect iustice, then is broken to him, that by this meanes being seduced he should doe iniustice. But it is a point of iniustice as well in begging Friers, as in others, to liue idly vpon the siveate of other mens browes. Fourthly, other ancient Canons haue prouided against wandring Monkes: as *Caus. 16. qu. 1. c. 11.* *Monachi circumuagantes*, Monkes gadding about, are called, *pseudomonachi*, false Monks. *Caus. 18. qu. 2. c. 10.* Monkes wandring in cities, *speciem monachicam p̄ se ferentes*: but bearing a shew of Monkes. It is like that this prouinciall Synode herein agreed with former Councells. Fiftly, but begging Friers are not receiued into Hospitals, if they be sick, but into their owne Couents. Ans. This is more then he knoweth, or more the is likely: for if the begging Friers wandring somewhat farre from home, did suddenly chance to be sick, where else could they be relieved, then in such Hospitals? Againe, the Canon as well forbiddeth them to begge, *ostiatim*, from doore to doore, as to be receiued into Hospitals: then though one clause concerne them not, I am sure the other doth concerning begging.

3. The Libeller maketh himselfe some sport, because the Canons of the Council of Colen are called ancient, &c. which was held not much

much aboue 60. yeers agoe: where he againe  
plaith the falsary: for the Council of Aquis- Vntruth.  
grane is first alleaged, which was celebrate  
almost 800. yeeres agoe. There is also cited  
the decree of *Pelagius*, *caus. 16. qu. 1. cap. 18.*  
who liued aboue a thousand yeere since, and  
a Canon of the Chalcedon Councell, almost  
a thousand yeere before: and in regarde of  
these, the Canons are called ancient: against  
the antiquitie whereof I hope he can take no  
exception.

What cause now had this Calumniator, to  
trie out of *false dealing*, and that he doth *con-*  
*contrarie to his conscience, if any be left*: hee  
sheweth what small cause hee hath vniustly  
and vntruly thus to slander his brethren.  
But we haue met with another *Diogenes*, that  
called himselfe, *the trumpet of railing speech*: *orator, sceleratus*  
and I had rather he should be a *Diogenes*, to *scandalum*.  
be lowd rather in sound, then such as *Anti-*  
*sthenes*, that compared himselfe to the wasps, *qui non procul*  
whose wings made but a small noise, but they *arrem de-*  
*bad a sharpe sting*. But this *Zosimus* carrieth all  
away with a lowd sound of words, he woun-  
deth neither vs, nor our cause. And as *Am-*  
*brose* saith: *Lutum cito colligit amnis exun-*  
*dans, de offic. lib. 1. cap. 3.* So hee with a raging  
stremme of words, doth nothing but gather  
filth to himselfe.

*The*

## The 5. Falsification.

**B**ecause these words being cited out of the Councell of Colen , part.9.c.9. *Ad audiendum sacram & communicandum*, are translated, to heare and receive the sacraments, and not to heare the Masse. Libel. pag. 227.

## The Iustification.

1. **H**ere is no one word of the Masse, but only, *Sacrum*, which is in the neuter gender, but *Missa* is in the Latin, and cannot be the substantiue to it: Now iudge good Reader, which of vs doth translate more truly, he in construing, *Sacrum*, Masse, or the other in Englishing of it Sacrement.

2. What this Councell elsewhere determineth of the Masse, it is not to the purpose: we know it is popish enough in other points and places: the question is, whether this place be falsified: where he hath rather plaid the falsarie, in thrusting in *Missa*, the Masse, in stede of *sacrum*, sacred, or holie, which by the word following, *communicandum*, to communicate, doth shew that it may well be referred to the Sacrement.

Wherefore the crime objected here offalsification is vniust, and as *Plato* saith, wee count his railing as smoake that vanisheth:

*exentiis rati  
descenderat.*

he

he doth but belch out his owne shame, as Hierome saith: *Vt ructus è stomacho erumpit, & vel boni, vel mali odoris flatus indicium est, ita ex abundantia cordis os loquitur:* As belching breaketh from the stomacke, and the breath is a bewrayer of good or bad smell: so the mouth speaketh of the abundance of the heart. As a stinking breath bewrayeth a bad stomacke: so foule words shew a corrupt heart.

*The 6. Falsification.*

**S**ynops. pag. 623. the Councell of Colen is alleaged to prooue the name of penance rather to betoken the chaunge of the minde and inward contrition and sorrow, then any outward satisfactorie worke: hee crieth out the Councell is falsified, because it maketh three parts of penance, contrition, confession, satisfaction. pag. 27.

*The Justification.*

1. **V**ether this Councell maketh 3. parts of penance, is not the question, neither is it denied: and therefore hee might well haue forborne that large citation of the Canons of this Councell, being altogether impertinent.
2. The question being then about the vse and

156. The answer to the 3. part of the Libel  
and signification of this word penance, not  
about the parts thereof: this Councell is al-  
leaged to shew that penance signifieth in-  
ward sorrow and contrition: the words are  
these: *Penance is then truly preached, when sins  
are reproved by the word of God, & incutitur  
populo timor ire, &c. and there is smitten into the  
people a feare of the wrath and judgement of  
God.* And afterward, *ex animo vereq; contritis  
ac conuersis promittatur gratia: To them being  
truly and in the soule contrite and converted, let  
grace be promised.* In this place no mention is  
made of satisfaction, and yet this inward sor-  
row & contrition is called penance: whether  
this place now doe proue, without any falsifi-  
cation at all, such vse of this word *peniten-  
tia, repētance, or as they say, penance, a simple  
and meane iudgement may easily discerne:*  
and this hard Censor might haue acknow-  
ledged it, if he had not been disposed to cauil.  
Whom I may compare with *Plutarke, to hard  
harted nurses: Dum sordes detergunt, carnes  
sauciant: While they take away the filth, they  
teare the flesh.* So *Chrysostome* saith, that hee  
which raiseth a crime against his brother, *doth  
as it were eate his brothers flesh:* No better is  
this flauderer, which feedeth himselfe by  
gnawing vpon others good name, as their  
flesh, with his biting teeth.

ter, p. 160.  
vtr. p. 160.  
dixit. vtr.  
supra.

ad h. q. 12.  
xps. i. 9. 2. v.

The

*The 7. Falsification.*

YNops. pag. 957. S. *Augustine* is alleged, to shew that there was no such strict necessarie of fasting in his time, *serm. 62. Augustine* is said to be falsified, because he thought it necessarie to obserue the prescript fasts of the Church, when as he noteth *Aerius* of heresie for denying the same, *heres. 53.* he also saith it was a sinne not to fast in Lent, in the same Sermon. 62.

*The Justification.*

1. IT is not true that *Aerius* was counted no heretike, for holding, *statuta solemnitatem ieunia non esse celebranda*, that fasts solemnly appointed ought not to be kept: but *Augustine* saith, *Aerius in Arrianam heresim lapsus propria dogmata addidisse nonnulla fertur*; *Aerius* being fallen into the Arrian heresie, did adde some opinions of his owne: he was an heretike, because an Arrian, for the rest, he was held but a Schismatike and dogmatizer. And *Augustine* speaketh onely of the set fasts and fasting daies of the Church, not insinuating any merite or religion to be therein: And such prescript fasts for order sake and ciuill vses, whosoeuer contemneth, is but a dogmatizer with *Aerius*.

2. That

*Exceptis  
diebus do-  
minicis.*

Difference  
betweene  
the fast in  
Augustines  
time and  
Popish  
fasts.

Fox 1184.

2. That in *Augustines* time there was no such strict necessarie of fasting, as in the Po-  
pish Church (for all kind of necessarie is not  
simply denied to haue been then, but com-  
paratiuely *such strict* and superstitious neces-  
sarie as they vse) it may be easily shewed: first,  
because the Lords daies are exempted from  
the fast; but in Poperie all daies are alike tied  
to the Lenton fast. Secondly, they were dis-  
pensed withall, which by reaon of their in-  
firmicie could not fast: but in Poperie there  
was no such libertie, as may appeare by the  
storie of *Frebarnes* hard handling, for rosting  
a pigge in Lent for his wife, that longed for  
it, which pigge was buried by the Sumner in  
Finsburie field, *Fox 1184*. Thirdly, *Augu-*  
*stine* saith, that where a man could not fast,  
*almes might suffice without fasting*: but in Po-  
perie they would not suffer a man to be re-  
leased of fasting in Lent, for almes deedes.  
Fourthly, *Augustine* saith, *Nullus prandere pre-*  
*sumat*: Let no man presume to dine in Lent.  
Their abstinenesse was the whole day, to give  
themselues to prayer and hearing the word,  
not from some kinde of meates, but wholy  
from all meates: but this is not obserued in  
Poperie, and thertore their Lenton fast is not  
like that in *Augustines* time. Fiftly, then was  
not the fast so strictly prescrubed from cheese,  
butter, egges, but onely from flesh, as *Serm.de*  
*tempor.ser.64. Qui abstinemus a carnibus*: We  
which

which abstaine from flesh, which it is lawfull to vse at other times, &c. Sixtly, they did not then fast in Lent with any opinion of merite, but to humble their bodies, and make them more fit to serue God: *Tum ad Domi-  
num &c. mens purior festinat, cum nulla crapula  
crassatur;* Then the minde is readier for God, when it is not incrassate with meate: but popish Lenton fast is held to be meritorious. I trust by this it appeareth, that *Augustines* Lent was farre differing from the popish, neither with such strict necellitie inioyned: that we may well conclude vpon *Augustines* sentence: *What is now become of your Lent and Ember daies, &c.* for the Church knew none such in *Augustines* time.

3. But *Augustine* saith, it is a sinne not to fast in Lent: that is, as he expoundeth himselfe, when a man is knowne, *non pro infirmitate non posse, sed pro gula ieunare non velle*, not to be not able to fast for his infirmitie, but not willing for gluttonie. This we also grant, that he which of a greedie appetite and gluttonous minde shall breake the set fasts of the Church, instituted for the exercise of prayer and hearing the word, doth sinne. Now what small cause the Libeller had to say, he *mali-  
tiously, and notably abuseth Saint Augustine*, I hope it is evident, he rather abuseth himselfe in suffering his tongue to range so at libertie. *Plutarke* could haue tolde him, *that an euill  
mouth*

ʒnōvā  
Bēlōphū &  
dianias xan-  
nūs lāsychō.

mouth is a signe of an euill mind. Origen saith, They that speake the words of God, God openeth their mouth : *qui falsum testimonium dicit, diabolus aperit os eorum* : but they which utter slanders, the Diuell openeth their mouth. *Hom. 3. in Exod.*

*The 8. Falsification.*

**W**Here Bellarm. doth charge the Protestants with the heresie of *Proclus*: who should say, *peccatum in renatis semper vivere*, that sinne doth alwaies liue in the regenerate : because it is translated, that *sinne doth raigne &c. in the regenerate or borne anew*. he saith, that this sentence is foisted in of his owne : Libel. pag. 236. 237.

*The Iustification.*

**H**ere is neither whole sentence, nor yet a whole word foisted in, as this foister saith: but only one word translated contrarie to his humour, *peccatum semper vivere*, *sinne alwaies to raigne*, for *alwaies to liue*: the sense being the same. For first, I aske him what *Proclus* heresie was, whether that sinne did liue, that is, *remaine* in the regenerate, or did liue, that is, *raigne* in them. To say that sinne remaineth in the regenerate, is no heresie, but catholike and sound doctrine agreeable

Wherefore his meaning was, that sinne did  
liue, that is, raigne in the regenerate: much  
like to the heresie of the Eunomians, that did  
teach, that the committing of neuer so great  
sinnes should not hurt a man, if he were of  
their faith, *Augustin.heres.54.* and so they did  
suffer sinne to raigne in their disciples.

Secondly, in Scripture for sinne to raigne or liue in vs, is taken for all one: as Rom. 7. vers. 9. Sinne (saith the Apostle) reuineth, which he expoundeth vers. 14. *I am carnall and sold under sinne*: the Apostle here speaketh of

M himself,

himselfe, when he was yet vncalled : for sinne then to liue or reuive in vs, is to be sold vnto sinne. And againe, Rom. 6.1. *We that are dead*

*The liuing  
of sinne,  
and raig-  
ning of  
sinne, all  
one.*

*vnto sinne, how shall we liue still therein ? And af-  
terward hee expoundeth what it is to liue in  
sinne: vers. 12. *Let not sinne raigne in your mor-  
tall bodies.* So then to liue in sinne, or sinne to  
liue in vs, is for sinne to raigne in vs. Thus  
Augustine interpreteth the Apostle: *Qui mor-  
tui sumus peccato, &c. eum describit, qui est sub  
gratia constitutus : cui autem dominatur pecca-  
tum &c. adhuc sub lege est :* We that are dead  
to sinne, how shall we liue therein ? He de-  
scribeth him which is vnder grace, but he, in  
whom sinne ruleth, &c. is vnder the law, not  
vnder grace, *in 6. ad Roman.* He then which is  
vnder grace, or regenerate, liueth not in sin,  
nor sinne liueth in him : he that is not vnder  
grace then hath sinne both liuing and raig-  
ning in him. The Apostle also saith, Rom. 12.  
vers. 11. *Ye are dead to sinne, but are aline to  
God.* There cannot be both a death of sinne  
and a life of sinne together in the regenerate.  
It is then I trust sufficiently cleared, that the  
liuing of sinne and raigning of sinne is all  
one.*

Now (thou accuser of the brethren, whoso-  
ever thou art) take your choise, if *Proclus* by  
the *liuing* of the sinne in the regenerate, mea-  
neth *raigning*, then are wee no heretikes, for  
so wee hold not : if by *liuing*, he vnderstan-  
deth

deth the *being* of sinne : then are you heretikes, if you denie it. Your hereticall liuerie then take to your selfe, it is fittest for your shoulders, that first shaped it and cut out the cloath : your liuerie may well be *heresie*, and your cognisance, *hypocrisie* : be not offended, if you carrie away that you bring : *Si dixeris quod vis, audies quod non vis* : If you speake what you will, you shall heare what you would not : as *Homer* saith, *What you speake, the same shall you heare againe*. The Pelagians obiected against *Hierome*, that he was an heretike : I answere you, as he answered them : *Egone hereticus, quare ergo me heretici non amant?* Am I an heretike, wherefore then doe not heretikes (such as you are) loue me? *lib.3. aduers. Pelagian.*

*The 9. Falsification.*

**V**Hereas *Augustine* is alleged, *Tctrastyl. pag. 97.* in these words : *The pompe of funerals, the rites and solemnities of buriall, are comforts of the living, no helpe to the dead : let men therefore performe this last dutie to their friends. Serm. de verb. Apostol. 34.* to shew, that though *Augustine* seemeth somewhat to be infected with the error of prayer for the dead, yet sometime his speech soundeth to the contrarie : hereupon these outcries and exclamations are made :

M 2 1. That

1. That prayer for the dead is Catholike doctrine, seeing it was beleueed in the pure time of the Primitiue Church, and the contrarie opinion by *Epiphanius* and *Augustine* sentenced for heresie in *Aerius*, Libel.p.239.
2. That *Augustine* is pitifully mangled and maimed, many of his sentences being left out.pag.240.
3. That the words are *wickedly* peruerterd by false translation.
4. It is a most plaine place against the Protestants, to prooue prayer for the soules departed.pag.242.

*The Iustification.*

First, neither was *Aerius* held an heretike by *Augustine*, for denying prayer for the dead: but thus he said of him, as I haue shewed before, that, *in Arrianorum heresim lapsu propria quoque dogmata addidisse nonnulla fertur*: That hee is reported to haue fallen into the heresie of the Arrians, and to haue added certaine opinions of his owne, *Heres.53*. He calleth it not heresie, but *dogma*, an opinion or sentence: he was counted an heretike because he was an Arrian.

Neither yet in the pure time of the Primitiue Church was prayer for the dead generally beleueed, as I haue proued before in the answere to contradict.8.4.p.art.2. And this may

may further appeare, because Bellarmine citeth no Canon more ancient for this matter, then from the third Carthaginian Council, Can. 29. which was aboue 420. yeeres after Christ: but so long wee hold not the pure time of the Primitiue Church to haue continued, which extended not much beyond the age of the Apostles, if you speake of the purest times thereof. And that Canon maketh no mention of prayer for the dead, but onely of the commendation or commemoration of the dead: *Si defunctorum commendatio facienda est, &c.*

Secondly, it is confessed, y<sup>e</sup> many sentences of *Augustine* are left out, that seeme to make for prayer for the dead. But what then? first, whereas it is graunted that *Augustine* held that error, to what purpose should his words be alleged to proue that which was not denied. Secondly, whereas it was affirmed, that sometime his speech soundeth to the contrarie, was he bound to allege any but thetē words, which seemed so to sound? Thirdly, and further whereas the reporter of *Augustine*, breaketh off the sentence at these words, *they are the comforts of the living, no helpe to the dead*, and leaueth the rest that followeth: hath he not herein *Augustines* owne example, who repeating the same words and sentence himselfe, with very little alteration, *libr. de cny. pro mortuis cap. 2.* proceedeth no further, but then

M 3      addeth

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addeth other words: for there he saith thus:  
*Curatio funeris, conditio sepulturae, pompa exequiarum magis viuorum solatia sunt, quam subsidia mortuorum*: The manner of sepulture, pompe of exequies are rather comforts of the living, then helpes of the dead. And there hee breaketh off, no further following the course of his speech in the 34. Serm. Fourthly, but what if the Libeller himself hath mangled *Augustines* sentence, clipping off that which maketh against him: as these words that follow: *Non ergo mortuis noua merita comparantur, cum pro eis boni aliquid impendunt sui, sed eorum praecedentibus consequentia ista redduntur*: Therefore new merits are not obtained for the dead, when their friends bestow some good vpon them, but these merits following are rendred for the other going before. And againe, *Et ideo istam finiens quisque vitam, nisi quod meruit in ipsa, non poterit habere post ipsam*: And therefore every man ending this life, cannot haue after it, but that hee wrought or merited in it. What reason had this (Carper) now to leauue out all these words, which shew that nothing is added unto the state of the dead, but what they procured while they liued: which sheweth that prayer for the dead is vaine and superfluous, if nothing thereby be obtained for the dead, which they had not before. Is not now hee himself become a clipper of *Augustines* coine, and

Falsifica-  
tion.

and a falsifier of him, and so is truly guiltie of that crime, wherewith vntruly he chargeth another?

Thirdly, he crieth out of false dealing, because *agmina exequiarum*, is translated, *the rites and solemnities of buriall*, wheras he thinketh he plaith the better translator to say, *the multitude of people attending vpon the funerals*. Now sir, let vs see who hath translated best. Againe, you interprete, *companies or multitudes*: but the other rather readeth *solemnities*, as *Augustine* elsewhere interpreteth himself, saying, *pompa exequiarum*, the pompa or solemnitie of the exequies, *de cura pro mortuis cap.2.* and yet the word *solemnities* implieth also *companies or multitudes*, without whom there can be no solemnitie.

All the difference then is about this word *exequiarum*, you Englishit, attending vpon funerals: the other, *the rites of buriall*. Now sir, is there any, not word, but syllable here that signifieth attending? Then attend what I say, your selfe, and no bodie els (sir Corrector) haue falsely translated. But let vs now briefly see, whether this word *exequie*, doe signifie the rites of burial, and prayer among the rest. *Concil. Toletan. 3.c.22. Cum Psalmis tantummodo & psallentium vocibus debere ad sepulchra deferri, &c.* They that are departed must bee brought to the graue with Psalmes and voyces of singers. *Arelatens. 3.in fine: Si quis can-*

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tare desideret Kyrieleson, cantet: If any man  
desire to sing Kyrieleson, Lord haue mercie on  
us, let him sing. This was one rite of the solemn-  
itie there prescribed for the funerals of the  
dead. Sext. decret. lib. 1. tit. 6. c. 3. Gregor. 10.  
*Ut solemnibus pro eo celebratis exequijs &c. hu-  
miles preces fundantur ad Dominum:* That  
solemn exequies being celebrate (for the  
Pope deceased) humble prayers should bee  
powred out. I hope these places doe cleare  
this point, that exequies are the rites of buri-  
all, and that prayer and thanksgivuing be-  
long to those rites.

Fourthly, this place hee saith, maketh not  
for the Protestants, but against them.

First, hee hath not answered those argu-  
ments from hence enforced: the rites and so-  
lemnities of the buriall are comforts of the  
liuing, they helpe not the dead, prayer is of  
the rites of buriall: *Ergo, it helpeth not the  
dead.* To this he antwereth nothing: but see  
good Reader, pag. 244. where our intent is not  
to denie the scope of *Augustines* discourse,  
but onely to shew, that some of his speeches  
sound otherwise. By the same collection, *offi-  
cia postremi ministeris*, the offices of the last  
dutie, *erga suos*, toward theirs, not *suorum corpo-  
ra*, the bodies of theirs, may carrie a sound  
contrarie to the discoule, that prayer being  
one of the rites of buriall, is one of the laist  
duties to be performed.

Secondly

Secondly, neither is this so pregnant a place as he thinketh, for popish praier for the dead: for it shall appeare that there is great difference betweene this kinde of commemoration for the dead, which *Augustine* here speakeþ of, and that which they vse.

1. He saith, *Fideles quando moriuntur paululum à nobis abire, & transire ad meliora*: That the faithfull that die, goe away for a while, and passe to a better place: *Ergo*, not to purgatorie: for that is no better place: neither is it, *fidei gaudium*, a reioy cing or ioy of faith, as *Augustine* also saith, that our friends goe to be tormented in purgatorie: they theþ praied not for the soules of the dead as broyling in purgatorie, as the Church of Rome doth.

2. Whereas *Augustine* saith, *This received from our fathers the whole Church obserueth, that for those which die in the communion of the bodie and bloud of Christ, when as they are re-bearfed, commemorantur, in their place, ad sacrificium ipsum, at the sacrifice, it should be prayed for*. He gathereth from hence, that this was the generall practise of the Church to pray for the dead: whereas this onely is shewed, that their names that were departed, were commemorated in the sacrifice, or Sacrament so called (because then they offered vp the spirituall sacrifice of praise & thanks-giving, whereof it is called the Eucharist) and this commemoration, and commendation of the dead, and prayer for the dead.

tion

Difference  
betweenne  
commemo-  
ration, and  
commen-  
dation of  
the dead,  
and prayer  
for the  
dead.

No new  
merits ob-  
tained for  
the dead,  
by the  
prayers of  
the liuing.

3. He saith here, that *mortuis noua merita*  
*non acquiruntur*, that new merits are not by  
these prayers obtained for the dead. If the  
simple people were so taught in the popish  
church, they would not greatly care for their  
Masses and Dirges, when they are gone: but  
*Augustine* for that, thus answereth, that while  
they liued they obtained, *ut possint eis bac vti-*  
*lia esse post mortem*, that these things may pro-  
fit them, when they are dead. But I pray you,  
if the worthines of the dead, while they liued,  
do make the prayers of the liuing auailable;  
was it not much more effectuall to make  
their own prayers auailable for themselues,  
while they liued, that they should not neede  
any prayers, when they are dead? This de-  
vice will slake the prayers of the liuing one  
for another for, if it bee so, that my accep-  
tance with God maketh another mans pray-  
ers acceptable for me, and he rather doth not  
make me better accepted with God, what  
neede should I haue of his prayers, seeing my  
acceptance with God will as soone make  
mine owne prayers acceptable as the prayers  
of another? Yea further let this be marked,  
that their Masses are not auailable for the  
dead absolutely, but with a condition, if they  
were worthie while they liued, to haue Mas-  
ses

ses said for them when they are dead: then the vertue and worthines of your Masses must depend vpon the vertue and worthines of those for whom they are said or sung. If you would open this secret to your blind ignorant people, they would little regard your Trentals, Obites, Masses of *Requiem*, when they are gone.

4. It then appeareth, that if the Church vysed to pray for the faithfull gone to heauen, if they made commemoration and rehear-  
fall of them, yet thinking that they procured no new merit or fauour for them: then it fol-  
loweth, that those prayers were not made vpon any necessitie, but rather of a tender  
compassion, piety and pitie toward the dead:  
as *Augustine* here calleth them, *pie chorda  
charorum*: the tender and devout hearts of  
their deare friends. Thus much *Augustine*  
sheweth, *Confess. lib. 9. cap. 13.* that his mother  
dying, *Tantummodo memoriam sui ad altare  
tuum fieri desiderauit*: Onely desired that re-  
membrance of her might bee made at thine  
altar, and no otherwise. And though *Augu-*  
*stine* prayed for her: he saith, *Credo, quod iam  
feceris, quod rogo, sed voluntaria oris mei ap-*  
*proba Domine*: I beleue, that thou hast al-  
readie done, that which I pray for, but ap-  
proue the voluntaries of my mouth. He ther-  
fore prayeth for his mother rather to shew

Prayer for  
the dead  
of pitie,  
rather than  
the necessitie  
in Augu-  
stines time.

his

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his pietie and dutie toward her, then of any  
necessitie.

Thirdly, now because, this (vncharitable  
Censor) vaunteth of *Augustine*, as being  
wholy theirs for prayer for the dead, I will  
therefore at large shew what may be gathe-  
red out of that learned Fathers workes con-  
cerning this matter, and draw from thence  
most strong and inuincible reasons against  
this superstitious vse.

Reasons  
out of Au-  
gustine, a-  
gainst  
prayer for  
the dead.

Augustine  
knoweth  
no third  
place be-  
side heauen  
and hell.

First, it is superfluous to pray either for the  
blessed in heauen or damned in hell: as *Au-  
gustine* saith, *Qui orat pro martyre iniuriam fa-  
cit martyri; qui orat pro damnatis, nequaquam impetrabit*: Hee that prayeth for a martyr,  
doth wrong to the martyr; he that prayeth  
for the damned, shall not obtaine: *ad fratres in etern. serm. 42.* But after this life all are ei-  
ther in heauen or hell, blessed or damned, be-  
cause there are but two places after this life:  
*Dua habitationes, una in igne aeterno, altera in  
regno aeterno*: There are but two habitations,  
one in euerlasting fire, another in the euer-  
lasting kingdome, *de verb. Apost. ser. 18.* Beside  
these two places: *Tertium penitus ignoramus, imo nec esse in scripturis sanctis reperimus*: The  
third place wee are vtterly ignorant of, nay  
we finde it not in the holie Scriptures. But it  
will bee objected that *Augustines* meaning  
is, that there shall be but two places at the  
day

day of iudgement, not presently after this life. Ans. Augustine saith : *Sub omnipotentis manu tria sunt facta habitacula, primum regnum celorum, iustum infernus, medium mundus presens*: There are three tabernacles made by the hand of the omnipotent : the first, the kingdome of heauen; the lowest, hell; the middest, this present world, *cap. 1. de triplic. habitac.* He speaketh of the places, that are now present : but if this book shall be doubted of, he saith in another place, *in Psal. 57. Est quaedam pena futura ignis gehenna, ignis aeternus: futura enim pena duas habet species, aut infernum est ubi ardebat dines ille, &c. & altera est in fine, de qua audituri sunt, &c.* There is a certaine punishment to come, the fire of hel, fire euerlasting: this punishment to come hath two kindes, either it is hell, where the rich man burned, &c. another shall be in the end, whereof they shall heare which shall be placed at the left hand, goe into euerlasting fire. What now is become of your third kind of fire and punishment in purgatorie?

The conclusion followeth, that it is in vain and superfluous to pray for the dead, seeing they are either in heauen or in hell.

*Argum. 2.* If nothing profit the dead, but what they did themselues, when they were aliue, then the prayers of the living cannot profit them now they are dead, for it is none of their acts, neither are they now aliue.

But

No man profited being dead, but by that which he did in his life.

But the first is true by the testimony of *Augustine*: *Ad spiritus mortuorum non peruenit, nisi quod viui secum fecerunt, &c.* Nothing commeth to the spirits of the dead, but what they did with themselues being aliue: if then they did it not when they were aliue, nothing commeth to the dead: *in Psal. 48. con. 1.* *Ergo*, the prayers of the liuing doe not profit the dead.

*Argum. 3.* If the state of the dead cannot be altered, but in what condition soever they die, in the same they rise to iudgement: then it followeth, that prayer is in vaine for the dead.

But the first is affirmed by *Augustine*: *V-nusquisq; cum causa sua dormit, cum causa sua surgit*: Euery man sleepeth with his cause, and riseth with his cause. *Tract. in Ioann. 49.* *Redimite vos ipsi dum viuitis, quia post mortem nemo vos redimere potest*: Redeeme your selues while you liue, for after death no man can redeeme you. *De rectitud. Catholic. conuersat. tom. 9.* *Quales in die isto quisque moritur, talis in die illo iudicabitur*: As a man dieth in this day, so shal he be iudged in that day, *epist. 80. ad Hesych.*

*Ergo*, prayers are not auailable for the dead.

The soule at rest presently after death if e-  
uer.

*Argum. 4.* That which a man hath obtained already, if euer hee shall obtaine it, is in vaine prayed for. The soules of the departed are

are presently at rest, if they be counted worthy. *August. Requiem, quæ continuo post mortem datur, si ea dignus est, tum accipit quisq; cum moritur:* Rest, which is presently gien after death, euery one euen then receiueth, if hee be worthy, when he dieth, *tract. in Ioann. 49.* Ergo, it is in vaine to pray for the rest of their soules.

*Argum. 5.* He that departeth this life without sin, needeth not afterward to be prayed for, to be forgiuen his sinne: but euery one that shall be sau'd, goeth foorth of this life without sinne. *Augustin. epist. 89. ad Hilar.*

Sinne is  
only forgi-  
uen in this  
life.

*qu. 1.* He that assylied by the grace of God, doth abstaine from those sins which are called crimes, and those sinnes without the which a man liueth not here, doth not neglect to cleanse by the workes of mercie, and godly prayers, merebitur hinc exire sine peccato, quamuis cum hic viueret habuerit nonnulla peccata: quia sicut ista non defuerunt, ita remedia quibus purgarentur, adfuerunt: *if all procure to goe out hence without sin, although while he liued here he had some sinnes: for as these things were not wanting, so the remedies, whereby they are purged, were present.* But what if a man neglect to vse these remedies while he liueth? certainly he is deprivued of them for euer, hee cannot haue them afterward. *Augustine saith, Noli differre ob homo remedia salutis tue, quia nescis, quando anima à te repetatur: Deferre non O man, the remedies*

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remedies of thy saluation, for thou knowest  
not when thy soule shall be taken from thee.

Ergo, if he that is saued hath his sins for-  
giuen him before hee goe hence, prayer for  
pardon afterward is superfluous.

Argum.6. Where there is no remission of  
sinnes, nor effectual repentance, there prayer  
for remission is in vaine.

No repen-  
tance vnto  
remission  
of sinnes  
after death.

But after death, there is neither remission,  
nor yet true repentance. Aug. de temp. serm.

66. *Tempus est nunc remissionis paenitentibus,*  
*sed tempus erit post mortem vindicationis, negli-*

*gentibus confiteri peccata:* Now is the accep-  
table time, the time of saluation, now is the  
time for remission to the penitent, but after  
death shall be the time of reuenge to all those  
that neglected to confess their sinnes. Serm.

181. cap. 16. *Cum abducti fuerimus ab hoc secu-*  
*lo, ibi paenitebit nos, sed nulla est utilitas paeni-*

*tentie:* When we are caried out of this world,  
there it shall repente vs, but there shall be no  
utiltie or profit of our repentance.

Ergo, prayer for remission of sinnes is in  
vaine, when it cannot be had.

No hope  
for the im-  
penitent  
after death.

Argum.7. Euery man dieth either peni-  
tently or iug: penitently: if he die penitently,  
all his sinnes are forgiuen him. August. serm.

181. cap. 16. *Donec sumus in hac vita, quanta-*

*cunq; nobis acciderit peccata possibile est om-*  
*nia ablni per paenitentiam:* As long as we liue  
in this lite, it is possible for all our sinnes how-

great

great souer to bee washed away by repen-  
tance. For such therefore prayer is superfluous:  
if a man die without repentance, prayer can  
not helpe them, because they enter into dam-  
nation. *Si sine paenitentia mortui fuerint; non  
veniunt ad vitam, sed precipitantur ad mortem:*  
If they die without repentance, they come  
not to life, but are cast headlong to death, *ser-  
mon. 217.*

*Ergo*, prayer is profitable to none that are  
departed.

*Argum. 8.* After iudgement pray or helpe  
not. *August.* *Non post iudicium patet precium,  
aut meritorum locus:* There is no place for  
prayer or merite after iudgement, *serm. 22. in  
Matib.* But in death euery man receiueth his  
iudgement. *Aug. in Psa. 32. Misericordia tem-  
pus modo est, iudicij post erit:* Now is the time  
of mercie, the time of iudgement shall be af-  
terward: *Qualis exieris ex hac vita, redderis  
illi:* As you goe out of this world, so shal you  
be presented vnto God, *in Psal. 36. 1.*

*Ergo*, after death there is no place for  
prayers.

I could produce no lesse, then an hundred  
of such places out of *Augustine*, to shew, that  
there is no utiltie or profit comming to the  
dead by the prayers of the living: but these  
may suffice. Wherefore then (will it be said)  
doth *Augustine* allow prayer for the dead? I  
answere, that they did it in some commisera-

tion and tender affection, not of any necessi-  
tie, as I shewed before: and then prayer for  
the dead was farre differing from popish Dir-  
ges, and Masses of *Requiem*, as is before de-  
clared.

And what if *Augustine*, or any other Fa-  
ther of the Church, doth seeme to like and  
approue prayer for the dead? that is no suffi-  
cient warrant, vnlesse they can shew their  
ground out of Scripture. And this iudge-  
ment *Augustine* himselfe would haue vied  
toward his writings: *Ausferantur de medio*  
*charta nostra, procedat in medium codex Dei:*  
*audi Christum dicentem, audi veritatem loquen-*  
*tem:* Let our writings bee taken out of the  
way, let the booke of God be brought forth:  
heare Christ saying, heare the trueth spea-  
king, *in Psal.57.* Wherefore neither the opini-  
on of *Augustine*, nor of any other Doctor  
ought to bind vs without authoritie of scrip-  
ture, which in this point of prayer for the  
dead, faileth.

Whereas then the Libeller thinketh, that  
these words, which were sorted out of *Augu-*  
*stine*, doe little make against prayer for the  
dead;indeede it may well be,that more preg-  
nant places might haue been produced out  
of *Augustine*, to that end, as any of these be-  
fore alleaged: yet howsoeuer, for any thing  
he hath said for himself,there remaineth some  
life,in those obiections still, and the partie  
traduced

trduced is cleered of the crime of falsification, which cleaueth fast as pitch to the traducers face. As for his vngodly blasphemies of *malicious* and *wilfull corruptions*, shaking hand with death, detest such a *malicious Minister*, they do as a filthie fome bewray his cankred and corrupt heart, with whom he seemeth to haue shaken both hand and heart, that is, the father of lies, and accuser of the brethren. And thus we see how this, *πανίσχυρος ποικιλος*, *sophister of many heads*, as *Plato* saith, turneth himselfe from lying to railing, from railing to falsifying, from that to bragging, and so becommeth at the last audacious & past shame. But as *Lysias* said: *They that often offend are most readie to lie*. So it is no marueile that hee spareth not to vtter so many vntrueths, that maketh no conscience of offending other waies: his booke every where breathing out nothing els, but vniust accusations, vncharitable surmises, sophisticall cauils, intolerable railings. I would hee had considered well, when his pen was going, that saying of *Hierome*: *Peccare est hominis, insidias tendere diaboli*: To sin of frailtie, is of man; but maliciously to lie in waite, is of the diuell.

*The 10. Falsification.*

**W**Hereas *Augustine* is cited, *Tetra-*  
*styl. p. 100. out of libr. 22. de cimitat.*

*N 2* *Dei*

*Dei cap. 10. against the inuocation of Saints;*  
these exceptions are taken.

1. That diuers of *Augustines* words, that  
set foorth the sacrifice of the Altar, are left  
out. *lib. pag. 249.*

2. *Augustine* speaketh of that inuoca-  
tion, which is due onely to God: so that his  
meaning is, that the Martyrs are not inuoca-  
ted as God. *Libel. pag. 252.*

3. *Augustine* speaketh not of the spiritual  
sacrifice of prayer, but of the externall sacri-  
fice of the Altar.

4. *Augustine* is declared to allow inuoca-  
tion to Saints: *lib. 6. de Baptif. cont. Donatif.*  
*cap. 1. de cura pro mortuis. cap. 4. lib. 22. de ciuit.*  
*Dei cap. 8.*

*The Iustification.*

1. **F**irst, if that the rest of the words follow-  
ing in *Augustine* had plainly set foorth  
your imagined sacrifice of the Altar, was  
there any cause to allege them, seeing the  
question was onely of the inuocation of  
Saints? you shew your selfe a fit man to write  
of controversies, that would bring in by head  
and shoulders, whatsoeuer you finde in your  
way, though neuer so impertinent to the  
cause.

2. But what if he himself is the falsifier, lea-  
ving out the most materiall words, that take  
away

away his hold for the sacrifice of the Altar, may not hee be counted a shamelesse man, that in the same place, where he obiegetteth a fault to another, committeth the same himselfe? But this he doth: for whereas *Augustine* endeth thus: *Ipsum vero sacrificium corpus est Christi, quod no offertur ipsis, quia hoc sunt & ipsi:* A Falsifier. But the sacrifice it selfe is the body of Christ, which is not offered to them (the Martyrs) because they themselues are the same(body:) he hath cleane pared away, these last words, because they themselues are the same, and supplieth them with an &c. this hee doth p. 348. and blushesth not a whit at it.

Now in these words lieth hidden the whole sense: the Martyrs are the same bodie (or as learned *Vines* expoundeth) *ex Christi corpora*, of Christ's body, which is the sacrifice. And that this is *Augustines* meaning, it doth elsewhere appeare: as *libr. 10. de ciuit. Dei cap. 6.*

*Hoc est sacrificium Christianorum, multi unum corpus sumus in Christo: quod etiam sacramenta altaris fidelibus noto frequentat ecclesia, ubi ei demonstratur, quod in ea oblatione, quam offert, body.* The Martyrs are Christ's

*offera offeratur*: This is the sacrifice of Christians, wee are many one bodie in Christ: which in the sacrament of the Altar knowne to the faithfull the Church frequenteth, that in the oblation, which she offereth, she her selfe is offered. So then that bodie of Christ is the sacrifice, wherof the Martyrs are mem-

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bers. Is this any other then the mysticall bo-  
die of Chrits Church? But how is the church  
otherwise offered vp in sacrifice, then by their  
spiritual sacrifice of praise and thanksgiving?  
Thus then standeth *Augustines* reason: The  
Martyrs cannot be botli the sacrifice, and the  
partie to whom the sacrifice is offered; but  
they are the sacrifice, that is, part of the my-  
sticall bodie of Christ, which is commended  
vnto God by their spirituall sacrifice of  
prayer. If hee can shew vs how the Martyrs  
are a piece of Chrits naturall bodie, then  
will we beleue him, that this maketh for the  
sacrifice which he vrgeth of Chrits naturall  
bodie.

2. Secondly, his euasion is, that they are  
not inuocated in the sacrifice of Chrits bodie,  
which hindreth not, but in other publike  
prayers they may: and hee insinuateth, that  
they may bee inuocated, with an inferiour  
kind of inuocation, beside that which is pro-  
per to God, as we pray men in earth to be in-  
tercessors for vs.

*Contra. 1. S. Augustine saith, at which sa-*  
*crifice, as the men of God, that by their confession*  
*hane overcome the world, in their place and order*  
*are named, but not of the Priest, which sacrificeth*  
*inuocated. When is it most like they should be*  
*inuocated, but when they are named? if not,*  
*when they are named, then sure not at all.*  
2. And though the very act of the sacrifice  
be

be not offered vnto them, yet in the publike prayers then vsed beside, they might be inuocated, but now they are not: wherfore there is no place for this inuocation in publike prayers. 3. And why doe ye popish priests now inuocate Saints and Martyrs in the Canon of your Masse, if they are not to bee Contra-  
dictio-  
nary to the sayings and doings, your prating and practise hangeth together: for doth not the priest thus say in the Masse: *Worshipping the memoriall of the Virgin, by whose merits and prayers graunt wee may be defended?* And say they not likewise in the Masse of Leo: *We pray thee Lord, vt intercessione beati Leonis bec nobis profit oblatio, that by the intercession of blessed Leo this oblation may profit vs?*

*Decret. Greg. lib. 3. tit. 41. c. 6.*

2. Where learne you in the Scripture to make diuers kindes of religious inuocation? But one kind of re-  
I am sure the Apostle saith, *How can they call ligious in-  
upon him, on whom they have not beleeeued?* Ro-  
man. 10. 14. There is no inuocation without beleefe, but wee must onely beleeeue in God. Ioh. 14. 1. *You beleeeue in God, beleeeue also in me.* As for the request which we make to our brethren to pray for vs in earth, it is but a ci-  
uill obseruation: if ye demaund no more to be yeelded to the Saints, we shall be soone agreed.

3. Thirdly, here is no mention made at al-

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of the sacrifice of the Altar, or of any exten-  
nall sacrifice offered to God. He saith, *Sacri-  
ficiu[m] immolam[us]*, we doe offer vp sacrifice:  
which phrase *Augustine* elsewhere applieth  
to spirituall sacrifice: as *lib. 5. cap. 24. de cimi-  
tat. Dei: Si pro suis peccatis humilitatis, misera-  
tionis, & orationis sacrificium deo suo immolare  
non negligunt, &c.* If they neglect not to im-  
molate or offer the sacrifice of humilitie, sor-  
row, mercie or pitie (we will not strive about  
words) (it signifieth pitie proceeding of sor-  
row and grieve) and of prayer, &c. all which  
are spirituall sacrifices. Yea if you be remem-  
bered, or haue sung your first Masse, your own  
mouth then said in the Canon, *Offerimus tibi  
hoc sacrificium laudis: We offer vnto thee this  
sacrifice of praise.* Your owne Masse booke  
will tell you why the Eucharist is called a sa-  
crifice, because therein praise and thanksgiv-  
ing is offered vnto God.

4. Fourthly, whereas he would faine win  
*Augustines* fauour to be of his side, I will first  
shew how much without cause they presume  
of *Augustines* kindnes, and then answere to  
the allegations by him produced.

¶ 1. *Nunquid aliquis apostolorum dicere au-  
deret, qui credit in me, non credit in me, sed in il-  
lum qui misit me? credimus enim apostolo, non  
credimus in apostolum: non enim apostolus insti-  
ficiat impium, &c.* Did any of the Apostles dare  
to say, he that beleueth in me, doth not be-  
lieue

Augustine  
speaketh  
of spirituall  
sacrifice.

We must  
not be-  
lieue in  
the Apo-  
stles.

leue in me, but in him that sent me: we be-  
leue the Apostle, not in the Apostle: for the  
Apostle doth not iustifie the wicked, but to  
him that beleueth in him that iustifieth the  
wicked, faith is imputed for righteousness:  
*in Ioann.5.4.* If then it bee not lawfull to be-  
leue in the Apostles, then not to pray to  
them. *Rom.10.14.* How shall they call vpon  
him, in whom they haue not beleene?

2. *De civitate Dei* libr.8. cap.27. *Nec tamen* Augustine  
nos iisdem martyribus templo, sacerdotia, sacra  
& sacrificia constituimus &c. honoramus eorum  
memorias tanquam sanctorum hominum dei &c.  
quis autem audisit aliquando fidelium stantem  
sacerdotem ad altare, &c. dicere in precibus, of-  
fero tibi sacrificium Petre, vel Paule, vel Cy-  
priane, cum apud eorum memorias offeratur Deo,  
&c. quecumq; igitur adhibentur religiosorum ob-  
sequia in martyrum locis ornamenta sunt memo-  
riarum, non sacra vel sacrificia mortuorum tan-  
quam deorum: Neither do we appoint Chur-  
ches, Priests, holie things and sacrifices to  
Martyrs, &c. we honour their memorie as of  
holie men, &c. who of the faithful euer heard  
the priest standing at the Altar built vpon  
the bodie of a Martyr to the honour of God,  
say in his prayers, I offer to thee Peter, Paul,  
or Cyprian a sacrifice, when at their memo-  
ries they offer to God: what seruice soever  
then is done of the devout, in the places of  
Martyrs,

against  
Prayer to  
Saints.

Martyrs, are ornaments of their memories,  
not sacrifices of the dead as of Gods.

3. *Serm. 14. de natali Domini. Innocta Virgo*  
*sancta Deum tuum, David patrem tuum, non il-*  
*lum David adulterio fuscatum, &c.* Holy vir-  
gin call vpon thy God, *David* thy father, not  
that *David* polluted with adulterie, but that  
*David* which stroue with the diuell. If *David*  
be not to be prayed vnto, what priuiledge  
haue the Saints of the new Testament more  
then they of the old?

4. *Ser. 6. de Steph. Exaudi me sancte meus,*  
*virginis filius, ad me exaudiendum unus:* Heare  
me my holie Lord sonne of the virgin, one or  
alone sufficient, to heare me. If Christ alone  
heare vs, Saints are not appointed to heare  
vs, nor we to pray to them.

5. *Cont. Faustum lib. 20. cap. 21. Quis anti-*  
*stitum in locis sanctorum corporum assistens al-*  
*tari aliquando dixit, offerimus tibi Petre, Paule,*  
*vel Cypriane, sed quod offertur offertur Deo, &c.* Which of the Ministers standing by the Altar  
in the places of the Saints euer said, we offer  
vnto thee *Peter, Paul, or Cypriane*, but that  
which is offered is offered to God, &c. And  
againe, *Colimus martyres eo cultu dilectionis &*  
*societatis, quo in hac vita voluntur homines Dei,*  
*&c.* We worship Martyrs with the same wor-  
ship of dilection and fellowship, wherewith  
holie men are worshipped in this life. A ciuill  
adoration

adoration then, such as is due vnto men, is to be yeelded to the Saints departed, and no other:

How Saints  
are to be  
honoured.

6. *De vera religione cap. 55. Non nobis sit religio cultus hominum mortuorum, &c. honorandi sunt propter imitationem, non adorandi propter religionem, &c. quare honoramus eos charitate non servitute, &c.* The worship of the dead is no religion vnto vs, &c. they are to be honoured for imitation, not to bee adored for religion, &c. wherfore we honour them with loue, not with seruice. Here all religious seruice is denied to Saints, and consequently prayer, which is a part of religious worship. By these testimonies then alleged it appeareth, what *Augustines* minde was of the invocation of Saints.

Secondly, to answere to the places obiected.

First, where *Augustine* saith: *Adiuuet nos orationibus suis, &c.* Let him helpe vs with his prayers, speaking of *Cyprian, lib. 7. de Baptis. cont. Donatist. cap. 1.* (not lib. 6. as he hath erroneously noted in the margin) this sheweth not that *Augustine* did inuocate *Cyprian*: hee doth not say, *Sancte Cypriane, Holy Cypriane* pray for me: for he, as is before alleged, testifieth, that no priest thus saith in his praiers. But hereby *Augustine* declareth the communion betweene the Church triumphant and militant, that they wish well vnto vs, and do long

An enter-  
course of  
loue be-  
tweene the  
members  
of the tri-  
umphant  
and mi-  
litant  
Church.

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long to see vs in their state. And thus *Augu-*  
*stine expoundeth himself lib. 5. de Bapti. c. 17.*  
speaking of Cyprian: *Præsens est non solum per*  
*literas, sed per ipsam, que in illo maxime viguit,*  
*charitatem, &c. cui ego inherere & conglutina-*  
*ri desiderans, orationibus eius adiutus:* Hee is  
preuent not onely by his letters, but by that  
charitie which did most flourish in him:  
which charitie I desire to bee ioyned vnto,  
helped with his prayers. This then sheweth  
nothing els, but a charitable entercourse be-  
tweene the members of the triumphant and  
militant Church, that as we giue thankes for  
their deliuernace, so they doe long for ours,  
and wish the same. So *Augustine* in another  
place: *Ergo sancti non petunt pro nobis, &c.* Do  
not then the Saints pray for vs? doe not the  
Bishops & ministers pray for the people? yea  
marke y<sup>r</sup> Scriptures, the Apostles pray for the  
people, the people for the Apostles. *Inuicem*  
*pro se omnia membra orent, caput pro omnibus*  
*interpellet:* Let all the members pray one for  
another, and the head make intercession for  
all, *in epist. Ioann. tract. 1.* It is not then all one  
to say the Saints pray for vs in their desires  
vnto God, and we must pray to them.

Secondly, where *Augustine* is alleged, *de*  
*cur. pro mortuis cap. 4.* The affection of him that  
prayeth and remembreth, doth commend his  
beloued soule to the Martyr: This sheweth not,  
that humble supplication was then made to  
Martyrs,

Martyrs, but that in their affection and desire, they wished to haue the assistance of Martyrs: as *Augustine* elsewhere in *Psal.69*.

*Audiamus Martyres & loquamur cum eis ex affectu cordis*: Let vs heare the Martyrs and speake with them out of the affection of the heart. Wee then no otherwise speake to the Martyrs, then they speake to vs and we heare them, that is in our affection, deuotion and desire.

Thirdly, concerning that place cited out of *lib.22. de ciuitat Dei cap.8.* I answere, that many fabulōus reports are foisted into that chapter, and so thinketh *Lodonicus Vines* in his annotations there: *In hoc capite non dubium* (saith he) *quin multa addita ab ijs, qui omnia magnorum authorū scripta spurcis suis manus contaminabant*: No doubt but in this chapter many things are added by way of declaration by those, which with their vncleane hands defiled all the writings of great authors. This may serue as answere to your counterfeit *Augustine*: other reasons I could shew, to proue these stories counterfeit, but neither time now, nor place here serueth.

And what if *Augustine* notwithstanding or any other Father might bee produced directly to speake for the inuocation of Saints, if they haue not Scripture on their side, as we are sure in this matter they haue not, wee are not to heare them. *Augustine* himselfe saith, speaking

speaking of humane writings: *Hoc genus literarum non cum credendi necessitate, sed cum iudicandi libertate legendum est*: This kinde of writing is to bee read not with necessitie of beleevuing, but with libertie of iudging, *cont.*  
*Faust.lib.11.cap.5.*

Now, as for cunnatching trickes, monstros  
 falsification, and your plaine English lie: I say no  
 more but with Hierome: *Hac sunt sibila ser-  
 pentis antiqui*: These are the hislings of the  
 old serpent, *lib.1 cont. Ionianian*. I hope it now  
 appeareth, which of the two hath belt deser-  
 ved the name of a fallarie: at the length your  
 false packing is discouered, as *Menander*  
 saith: *That no lier can long time be hid.*

quodlibet  
 iudicis iuris  
 non potest  
 esse.

### *The 11. Falsification.*

**T**etrastyl. pag. 112. because the Pelagians  
 opinion is reported to be this, that a man  
 may be perfect in this life, and keepe all the com-  
 mandements: he taketh a double exception.

1. That *Augustine* is corrupted: because  
 he condemneth not the Pelagians for Her-  
 tikes, because they taught that men may bee  
 perfect in this life, &c. but because they said,  
 that iust men in this life were void of all sin,  
 and that the commaundements might bee  
 kept without grace.

2. The Rhemists nor any other Catholike  
 doe hold, that a man may be so perfect in this  
 life,

life, as to haue no sinne at all, and keepe all the commandements without helpe of Gods grace. Libel. pag. 255.

*The Iustification.*

1. First, the Pelagians did hold these two opinions: first, that a man may be perfect without sin, and keepe all the commandements of God in this life. Secondly, that a man is able to doe all this without grace by his owne free will. These two hereticall opinions *Augustine* in the place alleged *heres.* 88. toucheth ioyntly together: but elsewhere hee distinguisheth them sunderly: as *libr. de perfect. iustit. cont. Celest. ratiocinat.* 16. where-as the Pelagian had asked this question, whether a man might be without sinne: *Augustine* answereith: *Posse esse hominem sine peccato, neque nos negamus; quando autem possit, & per quem possit, hoc queritur: si enim modo est, non omni anima fidelis posita in corpore mortali orandum est, &c.* That a man may be without sin, we denie not, but when, and by whom, that is the question: for if now, then it were not needfull for euery faithfull soule placed in this mortall bodie to pray, forgiue vs our trespasses, &c. And againe, *epistol. 89. Augustine* handleth these two questions severally: first, whether a man may attaine to that perfection in this life to be without all sinne. Secondly,

condly, whether mans free will doe suffice to keepe all the commandements, quast. 2. Now then seeing the Pelagians held both these erroneous assertions, it was impertinent to produce that opinion, which to the aduersarie was not obiect. These being then two errors of the Pelagians, that *all the commandments may be kept in this life, and that by free will without grace*: the first onely is obiect, and the other as impertinent omitted.

2. But it will bee obiect, that the Pelagians error herein was not, whether it is possible to keep the commandements, but whether one may be perfect in this life without sinne?

*Ans.* All these doe depend one vpon another: for he that can keepe all the commandements is perfect, and consequently without sinne. This first is proued by the Scriptures: Iam. 3. 2. *If any man sinne not in word, he is a perfect man*: much more is he perfect that sinneth neither in word nor deede. Againe, 1. Ioh. 3. 4. *Sinne is the transgression of the law*: he then that transgresseth not the law, sinneth not: and he that transgresseth it, sinneth. If a man then keepe al the commandements, he also sinneth not. *Augustine* saith: *Cur non priciperetur homini ista perfectio quamvis eam in hac vita nemo habeat?* Why should not this perfection be commaunded, though in this life no man can haue it? The perfection commanded

De perfecti.  
iusticie  
cont. Cele-  
stini. rati-  
onis. 16.

manded, is to keepe Gods commandements: as a little before he said; *Non omni modo ex tota anima diligitur Deus*: God is not here loued altogether with the whole heart. And againe, *Tunc homo iustus erit*: Then a man shall be iust without sinne (that is in the next life) when he shall with his whole soule loue God. Thus *Augustine* confuteth *Celestius* the Pelagian, that affirmed it was commanded, that man should be without sinne: shewing, that man can neither be perfect in this life, with that perfection which is commanded, nor yet perfectly keepe the commandements. *Hierome* likewise disputing against the Pelagians that held, *facilia esse Dei praecepta*, that the precepts of God might be done, thus reasoneth: first, *Cur a ius es dicere facilia esse, que nullus impluit?* How dare you say they are easie to bee done, seeing no man euer kept them? Secondly, whereas they demaunded, The Lawe whether the commandements were possible no man or impossible: he answereth: *Si hoc mihi cum Christo commune, &c.* If this bee common to me with Christ, that is, to haue no sinne, *quid ille proprium habuit*, what was then proper to him? Thirdly, *Afferis homini esse sine peccato si velit, &c.* You say a man may be without sin if he will, *frustra conari adiungere, non sine Dei gratia*: and after an heauie sleepe to deceiue simple soules, you goe about in vaine to say, not without Gods grace: *sic Hieron. ad Ctesiphont.*

siphont. Thus *Hierome* proueth against the Pelagians that the commandements cannot be kept, because Christ onely was without sinne: Whereupon it must be inferred, that they which keep the commandements sinne not: yea he seemeth to mislike the Pelagians assertion, that a man may be without sinne, being not without the grace of God.

To be then without sinne in this life, and to keepe the commaundements, is all one question both with *Augustine* and *Hierome*: and this differing from the other, whether free will be sufficient thereto without grace. *Augustine* then is neither mangled nor corrupted, when one opinion is singled from the other, and that onely produced which is objected.

3. It is one question, whether it be possible by the grace of God to be without sin and to keep all the commandements: another, whether any man, *de facto*, hath in act liued without sinne and kept the commaundements. The first *Augustine* seemeth to graunt in these words: *Et si non innenitur homo in ista vita sine peccato, id tamen dicitur posse fieri, &c.* Although no man is found in this life to be without sinne, yet it may be said to be done by the helpe of Gods grace: which that it may be, wee must endeavour, we must desire: *Tolerabilis is id quisque fallitur, &c.* Euyer man herein is tolerably deceipted: for

it is not diabolicall impietie, but humane error, *optanda affirmare, licet, quod affirmat; non possit ostendere*, to affirme things to be wished, though bee cannot shew that which is affirmed: *epistol. ad Innocent.* *Augustine* seemeth to grant that it is possible by Gods grace to be without sinne in this life: for what is impossible to the grace and power of God? yet he calleth it a tolerable error, so to affirmē: *epistol. ad Innocent.*

But concerning the other point, that the law is impossible to be kept in fact, and that no man euer fulfilled it, *Bernard* doth evidently witnessē: *Ergo mandando impossibilia non presuicatores homines fecit, sed humiles, ut omne os obstruatur, &c.* Therfore by commanding things impossible, hee made not men transgessors, but humble, that every mouth should be stopped, and all the world made subject to God, because by the works of the law no flesh shall be iustified before him. And againe: *Da mibi hominem, qui ante omnia ex toto se diligat deum:* Give me a man that with his whole selfe loueth God, & his neighbour as himselfe: *sed ubi ille, quando ista?* but where is he, and when shall this be? *Serm. 50. in Cantie.* This was then the Catholike opinion of the Church, that no man euer in this world kept the law of God: The Pelagians held the contrarie, and so doe the Rheinists, as euen now shall be shewed.

2. Secondly, the Rhemists then are not wronged, for these are their owne words: *It is possible to lōne God and keepe his commaundements*; Ioh. 14. sect. 1. they make no mention here of Gods grace, though out of other places, that may bee gathered to be their meaning, we will not take them short, as this unequall and vnfriendly Censurer vseth to do, for the omission of a word. Againe, they say, *that good men doe keepe all Gods commaundements*, Luk. 1. sect. 7. because the Scripture saith of *Zacharie and Elizabeth*, they walked in all the commaundements of God without blame: what else in effect doe the Pelagians say, when they affirme, *Vitam iustorum in hoc seculo nullum habere peccatum*, that the life of the iust hath no sinne at all in this life, *August. heret. 88*. For as I shewed before, to keepe all the commaundements of God, and to be without sinne, doe necessarily the one follow

The agree. the other. The Pelagians also held, that a ment of the man might be perfect in this life: alleging Pelagians that text, Matth. 5. *Be perfect as your heavenly and Papists. father is perfect*, and such other. The Rhemists also say, that a man may be perfect in this life, *Though not in respect of the absolute perfectnes in heauen*: in Philip. 3. sect. 4. Neyther did the Pelagians so thinke, that a man could bee as perfect here as in heauen: for they speake of that perfection, which is comman- ded in Scriptures: which doe not bid vs to be so

so perfect: And *Augustine* confesseth, that such perfection, as is commaunded in Scripture, cannot be had in this life, as I shewed before: but yet it is prescribed; because as he saith, *Non recte curritur, si quo currendum est nesciatur*: A man cannot run well, vñlesse he know whither to runne, *Quomodo autem sciretur, si nullis preceptis ostenderetur*: And how should it be knowne, if by no precepts it were shewne.

3. Thirdly, it will be obiected, that the Pelagians excluded the grace of God, so doe not the Papists.

*Ans.* First, though therein they ioyne not with the Pelagians; yet in the other pointe they doe, that the commandements of God may bee kept in this life. Secondly, neither did the Pelagians vtterlie exclude Gods grace: for *Pelagius*, as *Augustine* sheweth, being reproud for ascribing so little to the help of Gods grace, afterward qualified his opinion thus, saying, *Homines facilius implere posse per gratiam*: That men may more easily fulfill by grace what they are bid to doe by their free wil, *Here. 83.* And soone of y Pelagians allowed that saying: *Potest homo esse sine peccato per gratiam*: a man may be without sin by grace. Whereupon *Augustine* saith: *Letitia repente perfusus sum, quod Dei gratiam non negaret*: I suddenly reioyced, because he denied not the grace of God: *de natur. & grat.*

cap. 11. And before Hierome sheweth, that they added this to their sentence, *non sine gratia Dei*, not without the grace of God. And though the Church of Rome in shew seeme to ascribe more to Gods grace then the old Pelagiāns, yet they make grace but a *cooperator* and fellow worker with mans free will, as Bellarmine distinguisheth grace into *gratiam operantem & cooperantem*, working grace, and fellowworking grace: *lib. 2. de grat. c. 2.* the Rhemists call Gods speciaall motion and grace assistance, *Rom. 9. se&t. 4.*

Now then by this that hath been said, it may appeare, that *Augustine* is neither corrupted in this place, nor the Rhemists falsely charged.

Therefore is the Libeller found here to be a false witnes: For as it is said in the Proverbs *14. 5. A faithfull witnes will not lie.* Theophrastus was wronke to say, that we should fise such *tit. ix. 11.* more then Vipers: and we may say vnto him with Hierome: *Ibi prodisit vera non esse iudicia, ubi sunt mentita negotia, sequere in rebus carentibus veritate, carere iudicio vero iudicat:* There he hath bewrayed there can be no true judgement, where the busines is forged, and himselfe to want judgement, where the matter wanteth truth: *ad Geruntij filias.*

## The 12. Falsification.

**T**ETRASTYL. p. 142. because Bellarmine thus laying, *Augustinus absurdissimum censuit*, &c. is translated, *Augustine thought most absurdly that the heresie of the Donatists three hundred yeaeres after Christ should out of Carthage be propagated into all the earth*: whereas Bellarmine's words truly turned into English be these: *Augustine thought it a most absurd thing, &c. and so Bellarmine is cleared from fathering a lie vpon Augustine.*

## The Instification.

1. **H**E that noted this out of Bellarmine, might be induced to thinke, that hee made bold with *Augustine* here, because elsewhere he doth the like, in charging *Augustine* with that which hee writeth not: as *libr. 1. de verb. Dei cap. 5.* hee saith: *Augustinus in Psal. 126. & alibi sepe Salomonem a Deo reprobatum fuisse scribit: Augustine vpon the 126. Psalm and otherwhere often times doth write, that Salomon was reprobate of God.* But in that place cited by Bellarm. there is no such thing affirmed by *Augustine*: for in the exposition of the Psalm I finde not so much as *Salomons name, and in the enarration, he onely saith: Quid mirum si in populo Dei cecidit Salomon, in*

*paradiso non cecidit Adam? &c.* What marueile if *Salomon* fell among the people of God, did not *Adam* fall in paradise? and did not the *Angell* fall from heauen and became a diuell? He speaketh of the fall of *Salomon*, not of his reprobation: for if *Salomon* fell no otherwise then *Adam*, he was not a reprobate.

2. The Grammaticall construction of this sentence of *Bellarmino*, *Augustinus absurdissimum censuit, quod heresis Donatistarum, &c.* May seeme rather to yeeld this sense, that *Augustine* thought most absurdly, or a most absurd thing, then that he thought it an absurd thing: for in this translation two things must be vnderstood, both the verbe, *esse*, to be, and *hoc*, or *id*, this: so that to make a full sense, the words must be supplied thus: *Augustinus hoc absurdissimum esse censuit: Augustine* thought this to bee an absurd thing, that, &c. But in the other construction there is a full sense in the words expressed, without any supplie. Now any simple Grammarien knoweth this, that the words expressed doe rather make the sense, if they be perfect, then words supplied or vnderstood. If euer the Libeller taught Grammer boyes, hee might haue remembred, that they are not in construction, to say, *supple*, or *subaudi*, to supplie such or such a word, where the sentence of it selfe maketh a full sense.

3. But this is no malicious dealing (Sir Gram-

Grammariā) if Bellarmine's sense bee as you say, to mistake his meaning, especially y right construction of the words bearing the same. A small ouersight is neither malitious nor shamefull. *Bernard* saith: *Non tam simplex sum, ut simplicem oris prolationem sine cordis duplicitate mendaciū putem*: I am not so simple to think the simple pronouncing of the mouth without a double heart to be a lie, *epistol. 89*. Bellarmine is rather to be blamed, that in such ambiguous termes sendeth his oracles from Rome, as *Apollo* in time past did propound his Oracles at Delphos so doubtfully, that they might haue a diuers meaning.

4. But what haue you gained, if it be yeelded to you, that Bellarmine meaneth, not that *Augustine* thought an absurd thing, but that it was an absurd thing that the heresie of the Donatists after three hundred yeeres should be propagated into all the world? For in steed of one lie, which Bellarmine is said to fater vpon *Augustine*, now is he chargeable with three: for in that *cap. 15. de unitat. Eccles.* neither the word *absurdissimum*, most absurd, can bee found, neither is there any mention of *three hundred yeeres*, nor yet is the heresie of the Donatists named: nay *Augustine* of purpose refraineth to call the Donatists heretikes, and their schisme heresie: *Si mibi per alios vestros concederetur, schismaticos vos libentius, quam hereticos dicerem*: If your fellowes would giue me

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me leue, I would more willingly call you  
schismatikes, then heretikes: *cont. Crescon.*  
*lib. 2. cap. 7.* Yea *Augustine* saith to him (fra-  
ter Cresconi) brother *Cresconius*, *lib. 2. cap. 63.*  
so farre is he from calling him heretike.

And as these words are not found in *Au-*  
*gustine*, so neither is the sense: for he speaketh  
not of the propagation of the Donatists er-  
rors into all the world, but counteth it a ridi-  
culous and mad part to thinke, that all the  
Churches in the world should faile, *Et earum*  
*reparationem ex Africa per partem Donati, &c.*  
And the same to be repaired out of Africa by  
the sect of *Donatus*.

I say then as *Augustine* to the Gramma-  
rian *Cresconius*, who contended about a  
Grammar point with *Augustine*: *In quibus*  
*quatuor verbis sive nominibus, quia hoc vel tibi,*  
*vel arti Grammaticae placet, &c. primum corrigo*  
*& muto: cetera vero tria, quia verissima dicta*  
*esse iam, ut puto, sentis, vos corrigite, vos mutate:*  
In these foure words or names, because it so  
liketh you and your Grammar, I will correct  
and chaunge the first: but the other three,  
which (as I thinke) your selfe see to be truly  
objected, doe you chaunge and correct. *Bal-*  
*larmine* is now much beholding vnto you,  
that for one fault before noted, you haue  
caused three or four more to be descried.

5. Lastly, I marueile at one thing, that he  
which plaith here the cunning Grammari-  
an in

in construing of words, faileth every where so grossly in letters and syllables: for in stead of (Tetrastylon) he every where writeth (Tetra-  
stylon) there being no such word, at the least, not in that sense. So likewise in another place this skilfull Grammariān readeth the (Apocalipse) of S. John, for (Apocalypſe) pag. 130. lin. 14. But as for this point of Grammar construction, which hee obiecteth, though it be as he saith, I stand not much vpon it: but as Demosthenes answered Aſchines that found fault with him, for certayne insolent speeches: *Non in eo positas esse fortunas Gra-  
cie*: That the state of Greece consisted not therein, whether he vſed this word or that. So neither doth the cause of religion depend vpon these points. And I say againe as Au-  
gustine iested with the Donatists: *Nuncia ve-  
ſtris ſecuritatem, ne iam timeant tanquam dia-  
lecticum, cui vides adhuc neceſſariam eſſe Gram-  
maticam*: Bid your fellowes be ſecure, that they feare not him as a disputer, whom they ſee to faile in his Grammar. And ſo I end this point with the ſame Fathers words, *In ea  
re, in qua nihil cauſe noſtra minuitur, faciliſ-  
ſum me praebo*: Wherein nothing of our cause is diminished, I paſſe not to yeeld my ſelfe.

*The 13. Falsification.*

**T**etrastyl. p. 113. Because where the Rhe-  
mists ſay, *Though the Gentiles beleeued  
ſpecially*

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specially by Gods grace and preordination, yet  
they beleue also by their owne free will. The first  
clause is omitted, and the last onely rehear-  
sed, to fasten vpon them the heresie of the  
Beguardines, that say, *the soule needed not the  
light of grace to lift it vp unto God*: he crieth  
out of malice and wilfull falsification. p. 238.

*The Iustification.*

1. If all these words bee put together, the  
meaning can be no other then this, but  
that though Gods grace doe more specially  
make men beleue, yet they also may beleue  
of their own free will, though not so specially.  
Such a like saying the Pelagians had: *Facilius posse implere per gratiam, &c.* That they  
may more easily fulfill by grace, what they  
doe by free will. Whereupon *Augustine* in-  
ferreth, that their opinion was, a man might  
worke by his free will alone, though not so  
easily, *Heres. 88.* And this may bee gathered  
to bee their meaning by the words: *thougb  
they beleene specially by grace, yet they beleene  
also by their free will*: they speake not of the  
same action of beleeuing, but of divers, *they  
beleueed by grace, and beleue also*: the one of  
the time past, the other of the time pre-  
sent.

2. What their opinion is of the abilitie of  
free will, it may appeare in other places.

Matth.

Matth. 12. sect. 1. It is mans free will and election The Papists to be a good tree or euill tree. Matth. 20. sect. 1. opinion of Men beleue not, but of their owne free will.

Matth. 25. sect. 5. Men by their free will haue received faith. Act. 27. sect. 3. God executeth not ordinarily his desigmentes toward men, otherwise then by their free will and actions. 2. Peter 1. sect. 1. The certaintie (of Gods election) and effect thereof is procured by mans free will. If it be in mans free will, procured by mans free will, not but of mans free will, not otherwise then by mans free will; what followeth, but that mans free will can doe it alone, though not so well alone (perhaps they will say) as by grace.

3. That free will is not eluated, lifted vp by grace, but of it own free consent, let vs see their iudgement further. Luk. 2. sect. 2. God worketh not our good against our willes, but our willes concurring. Ioh. 1. sect. 5. Free will to receive or acknowledge Christ, and power giuen to men if they will to be made by Christ the sonnes of God, but not forced or drawne thereunto by any necessitie. Iohn. 6. sect. 3. God by the sweete internall motions and perswasions of his grace maketh vs of our owne will and liking to consent to the same. All this while grace draweth not the will, nor yet worketh the will, but only offreth motions and perswasions, and the will of it selfe conforteth to them, and concurreth with grace. Then it followeth, that grace doth

doth not eleuate the will, which is to draw and worke the will, but only giueth the hint and occasion : for if grace did eleuate the will, then it must draw and worke the will, which they denie : so that in their doctrine the will doth eleuate it self of it self, to meeete grace and to consent to grace of it owne power, and so consequently without grace: which their opinion is cousin german to that of the Beguardines. Therefore neither are the Rhemists words misreported, nor their sense mistaken, nor yet they wrongfully here charged.

Thus also haue we heard the third part of this song plaied, wee want but the fourth to make vp the melodie : but we must looke for no other stiffe, then he hath hitherto vttered. The *Ephori* among the Lacedemonians

*en pias us-  
mz zepidz  
etimz su-  
moula v-  
quini zedz.*

punished *Terpander* the Musition, because he stretched out but one cord higher of his harpe to varie his voyce: but what is this bold harper worthie of, that hath stretched out so many lying cords to shew his varietie of slauders? But the further he proceedeth in this kinde, the more hee sheweth his foilie. These lines and leaues are but a monument of his intemperate affection : as *Crates* laid of the golden image of the harlot *Phryne* at Delphos, that it was a monument of the intemperancie of the Grecers. But let him goe on in his kinde, and let vs haere what hee can obiect ; I say with Hieronim:

Hierome: *Etiam tibi furenti satisfaciam*: I will shape you an answere, though you be in a mad mood.

THE F O U R T H C H A P T E R,  
containing thirteene corruptions  
of Scripture.

First, he taketh exception against the allegation of that place Luk. 17.4. *If thy brother sinne against thee seven times a day, and seven times a day turne againe, &c. thou shalt forgive him*: which place is vrged against the cruell practise of the Church of Rome, in punishing relapsed heretikes with death. This it pleaseith him to call a mad exposition: allow this, and when saith he, *shall felons and traytors be executed?*

*Ans.* 1. He misreporteth the words: for that text is not applied against their law in punishing relapsed and abiured persons with death: but against their cruell proceedings against simple men and women, that yeelded themselves to bee conformable: which practise is there shewed to be both against their owne law, which suffereth a man once to abiure his heresie, and against this rule of the Gospell. See the place, Synops. p. 356.

2. Yet is this their law also vnjust, to suffer <sup>A hard law</sup> an heretike to abiure but once, being con-  
trarie to the saying of our Sauour here, and  
of <sup>against per-</sup>  
<sup>sons once</sup>  
<sup>abiured.</sup>

3. They proceeded against such which  
were no heretikes, but held sound and catho-  
like opinions, which they falsely called he-  
retie.

Difference  
in Ciuill  
and Eccle-  
siasticall  
procee-  
ding.

4. Neither is there the like case of Eccle-  
siasticall and Ciuill iudgement: neither is the  
same course to be held in punishing of Ciuill  
and temporall, and spirituall offences: for  
the one tendeth to the dissolution of the po-  
litike bodie, as the outrages of traytors and  
felons, and therefore must speedily bee pre-  
uented: the other though they doe spiritual-  
ly infect, yet are not so dangerous to the out-  
ward state, but may more safely be forborne.  
Our Sauiour Christ therefore giueth a rule  
to his Disciples here, and namely to S. Peter  
Matth.18. 21. both how they should carrie  
themselues toward their offending brethren  
in their private disposition, and in the exten-  
nall dispensation of discipline. So S. Paul she-  
weth to Titus before cited. And Leo epift.13.  
*Sedis apostolica moderatio hanc temperantiam  
obseruat, ut severius agat cum obdurate, &  
veniam cupiat praestare correctis:* The modera-  
tion of the Iea Apostolike doth obserue this  
temper, to deale severely with the obdurate,  
and to shew mercie to the corrigible.

5. But because he speaketh of an excellent  
talent of interpreting, I will giue you a taste  
of

of his: to proue *Saul* to bee a iust and good man, he alleageth this text, 1. Sam. 1. 9. *Saul* was elect and good, that is, a choise yong man and a faire, as it is in the originall: *Ergo*, hee was a iust man. Christ said, Ioh. 17. vers. 12. *Whom thou gauest me I haue kept, and none of them perished, but the sonne of perdition: Ergo, Iudas was once iust.* This collection he fathe-  
reth vpon *Hierome*, and alloweth himselfe, Libel. pag. 142. The like gift of interpreting Scripture is elswhere discouered in *Bellarmino* and the *Rhemists*, *Tetrastyl.* pag. 128. 129. whither the Reader must bee desired to haue recourse. And wee neede not marueile, that they haue such a dexteritie in applying and expounding Scripture: for they must be all led with the spirit of their head the Bishop of Rome, who sometime applied these words of the Apostle: *They that are in the flesh cannot please God*, Rom. 8. 8. very profoundly and clerklike against the mariage of Ministers. *Innocent. distinct. 32. c. 2.*

As his facultie is in the interpreting of Scripture, so is it in writing: more scoffes, taunts and reviling termes cannot lightly fall out of any mans penne. But I force not: if I should make my choice I had rather be dispraised, then praised of such: As *Antisthenes* said, when he was commended of certaine lewd persons: *I feare me (saith he) I haue done some euill, because these commend me.* And *Am-*

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broufe might haue told him: *Non credibile est  
bene posse eum vivere, qui male loquitur:* It is  
not credible, that he can liue well, that spea-  
keth euill: *in 4. ad Ephes.*

*The 1. Corruption.*

**G**reat exception is taken, because wee  
reade, Act. 3.23. *Whom the heauens must  
contayne, &c.* whereas it should bee transla-  
ted, according to the Greeke and Latin, *re-  
ceiue, &c.*

*The Correction.*

1. **T**his is no particular quarrell against  
the partie challenged, but generall a-  
gainst the translation receiued.

2. We reade indifferently in one transla-  
tion, *receiue*, in another *contayne*: being both  
in sense all one.

3. *Gregorie Nazianzene* so citeth this text,  
as that it must bee vnderstood, that Christ is  
contained in heauen: *orat. vii. 4.*

4. *Beza* translateth the word better, *κεῖσθαι*,  
*capere*, to containe or hold, then the Latine,  
*recipere*, to receiue: for this word in the En-  
glish tongue is a compound, but in the origi-  
nall it is a simple.

5. Whether we reade *contayne* with *Grego-  
rie Nazianzene*, or *hold* with *Beza*: or *recipere*  
to

to receiue with the Latine, or *excipere* to receive in, as the Siriake translator, or *suscipere*, as *Arias Montanus*: we will not greatly contend. For howsoeuer it bee translated, the words following: *untill the time that all things be restored*: doe make it an invincible place against Christs corporall presence in the Sacrament: for if the heauens, containe, hold, or receive his bodie till his second comming, till all things bee restored; then his bodie before that time is not to bee expected on the earth.

## *The 2. Corruption.*

**S**ynops. p. 165. *He that putteth away a good conscience, maketh shipwracke of faith: A wilfull falsification, for the Apostle speaketh not generally, but that certaine repelling a good conscience, made shipwrack about the faith. 1. Tim. 1. 19.*

### *The Corrections.*

1. **B**ut that this (spider catcher) is disposed to cauil, he might well haue perceiued, that the text of *S. Paul* is not here alleaged, but a proposition from thence collected: that whosoever doth put away a good conscience, doth also make shipwracke of faith.
2. And where the Apostle saith, *certaine*:

this word maketh a distinction betweene those that haue faith and a good conscience, whereof the Apostle speaketh in the beginning of the verse, and them that make shipwracke of both : not betweene some that make shipwracke of a good conscience and keepe faith, and them which put away both : but the Apostle speaketh in generall of all such, that if they put away a good conscience, consequently they also wracke their faith. As the Apostle elsewhere sheweth, 1. Tim. 4. 1. 2.

**True faith  
and a good  
consci-  
ence suffer  
wracke to-  
gether.**

*That they which depart from the faith, haue  
their consciences burned with a hot yron. And  
Tit. 1. 15. Vnto the unbeléeving, their minds and  
consciences are defiled. Thele two therefore do  
alwaies goe together, the wracke of faith and  
a good conscience. And so Ambrose saith:*

*Dignus erat perdere inutilem fidem qui non ex-  
ercuerat charitatem : He is worthie to lose an  
vnprofitable faith, that did not exercise chari-  
tie, libr. 2. de vocat. Gent. cap. 2. he setteth it  
downe as a generall axiome. Likewise Chrysostome vpon these words : *Vbi vita reprehensibilis sit, dogma item huiusmodi sit necessarium est :* Where the life is reprehensible (a good conscience being put away) there the doctrine must needs be such. From the Apostles words he concludeth generally : that where-  
soeuer a conscience of a good life is cast off, the doctrine of faith cannot be found : and therefore it is an euident signe, that the Li-  
beller*

beller making no conscience of lying and slandering, can be of no good faith and religion. As for his lowd crying : *he hath put away a good conscience*, wee regard it not : as Demosthenes said to one that had a great voyce, but no great wit : *Not that which is great is well, but that which is well (done or said) is great.* Augustine saith : *Nec malam conscientiam sanat praconium laudantis, nec bonam vulnerat conuiciantis opprobrium :* Neither doth praise heale a bad conscience, nor dispraise hurt a good.

### *The 3. Corruption.*

**I**N that text Jerem. 17.7. alledged to proue that we must trust *onely* in God, and *not in man*: these words are foisted in saith he, *onely*, and *not in man*: and so likewise Psal. 50.15. *onely* is added of his owne.

### *The Correction.*

**B**ecause this trifler picketh quarrels at euery thing, and taketh exception against the allegation of these and other texts : I wil make him one answere for all, and shew in what manner the Scriptures may be cited and alledged, without any corruption or falsification, though the same words bee not alwaies precisely kept. And this may be best

P 3 learned

learned from the exemple of our Sauiour Christ and the Apostles in the new Testiment: where in the citing of the old Scriptures sometime they follow the words with some alteration, sometime the sense and not the words; the words are altered diuers waies.

1. When as out of other places of Scripture other words are annexed: as that testimonicie Matth.21.13. is taken out of two other places of the Prophets, Esay,57.7. Ierem.7.11.

2. Sometime a word is added, which is not found in the text, *exegeticus*, by way of exposition: Matth.4.10. *Him onely shalt thou serue*: whereas, this word *onely* is supplied to shew the sense, being not in the originall. Deut.6.13. So Matth.2.6. *art not the least*, where this word *not* is added to shew the sense in the accomplishment of that prophecie.

3. Sometime the manner of speech is altered: Matth.13.15. The Prophet speaketh in the imparatiue, *make the heart of his people fat*. Esay.6.9. the Euangelist: this peoples heart is waxed fat: Matth.1.13. the person is changed: they shal call his name: Esay.7.14. *she shall call*.

4. Sometime another word is vsed, but in the same sense: Matth.4.14. *sate in darknes*. Esay.9.2. *walke in darknes*.

Scripture  
alleged in  
sense, not  
in words.

5. The

5. The sense is gathered, not the words rehearsed : Matth.22.24. out of Deuteronom.25.5.

6. Sometime an argument is framed out of the scripture, not there expressed, but from thence collected : as Matth.22.32. Christ concludeth the resurrection out of these words : *I am the God of Abraham, Isaac and Jacob.*

Thus as Hierome saith : *Apostolis cura fuit non verba & syllabas ancupari, sed sententias dogmatum ponere* : The Apostles care was not to hunt after words and syllables, but to set downe the sentence.

And as the Scriptures are not corrupted, when the sense, though not the words, is retained : So may the Scriptures bee abused, when the same words are kept, but the sense altered : as Matth.5.38. *an eye for an eye, &c.* the Pharises did vse the words, but wrested the sense, when they applied that to priuate mens reuenge, which was lawfull onely for the Magistrate.

Now then to applice these rules : in the places objected there is no corruption : for Ierem.17.5. it is forbidden to trust in man : then consequently ver.7. where the Prophet saith, *Blessed is the man that trusteth in the Lord*, the sente must be, that God onely is to be trusted in : therefore, *not in man*, is added out of the 5.verse : not foisted in, as he ignorantly and

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maliciously saith. In the other place, Psalm.  
50. 15. *Call upon me in the day of trouble, and I  
will deliver thee, and thou shalt glorifie me:* an  
argument is from thence gathered, that wee  
must onely call vpon God: for who els but  
God doth deliver vs? who els but God is to  
be glorified for our deliuerance? So that this  
is the order, as *Augustine* well sheweth: *Cum  
tribularis inuocas me; cum inuocas me, eximam  
te; cum eximam te iam glorificabis me, ut iam  
non discedas a me:* When thou art in trouble  
thou doest call vpon me; when thou doest  
call vpon me, I will deliver thee; when I de-  
liuer thee, thou shalt glorifie me, that now  
thou doe not depart from me: *in Psal. 49.*

Therefore to these places to adde onely, to  
shew the sense of the place, that God onely  
is to be *trusted in*, only *called vpon*, is no more  
corruption, then where *Moses* is alleged to  
say: him *onely* shalt thou serue, Matth. 4. 10.  
whereas *Moses* only saith, *him shalt thou serue.*

#### *The 4. Corruption.*

**B**ecause 1. Corinth. 9. 5. we reade, a sister a  
wife, not a sister a *woman*: he crieth out,  
manifest corruption, a false translation.

#### *The Correction.*

2. **T**O translate *ad virginem*, a sister a wife  
is more proper, then to say, a sister a  
*woman*:

woman: for that were superfluous: the word sister implieth a woman: and therefore the Latine interpreter seeing the inconuenience, doth inuert the order, and putteth woman in the first place, saying, *a woman a sister*, contrarie to the originall.

2. Though some of the Fathers translate a sister a woman, all doe not so. *Clemens Alexandrin. Strom. lib. 3.* by this place proueth that the Apostles had wiues.

3. Who were fitter to minister to the Apostles, then their owne wiues, which might be done with lesse offence? and it is absurd to thinke, that whereas some of them had wiues, as *Peter*, they would sequester themselues from them, and take other women into their companie. And where the Apostle saith, *hauing we not power, if we will to leade a sister a wife*: ouer what women were the Apostles more likely to haue power, then as husbands ouer their wiues?

### *The 5. Corruption.*

**W**Hereas reference is made to that place, *Hebr. 13.15.* and thereupon it is inferred, that there is no sacrifice left, but spiritual, of praise and thanksgiving: these words, but spirituall, is a drame of his owne addition. *Libel. 266.*

*The*

*The Correction.*

1. **T**he Apostles words are not here alleaged: which are these: *Let vs by him offer the sacrifice of praise alwaies to God: whereof but two words onely are rehearsed, sacrifice and praise:* therefore this cauiller might haue seene, but that he is wilfully blind, that the words of the text are not cited, but the sense of the place giuen.

2. Whereas the Apostle biddeth vs alwaies offer vp such sacrifice, and that God is pleased with such sacrifice, doth it not follow that the Apostle speaketh of spirituall: for such he speaketh of: and if God be with them pleased, they alone are sufficient, other sacrifice beside are superfluous: for if God bee pleased with such, what neede wee seeke for any other?

3. Where hee obiecteth, that there is beside, the spirituall sacrifice of prayer and contrition: he sheweth himselfe herein very chilidish: as though al these tend not to the praise of God, and the Apostle vnder the sacrifice of praise comprehendeth the frutes of the lips, where prayer also must be vnderstood, which is called the calues of our lips. *Hosh. 14.3.*

4. And if this be a wrong collection from the Apostle, blame also *Augustine*, who vpon these words of the Psalme: *I haue offered in*

*thy*

thy tabernacle the host of praise or iubilation, thus after many other words inferreth: *In creatore quid agit? nisi solarestat sermone deficiente oratio*: What shall he doe to the Creator? wherespeech faileth, nothing remaineth but onely iubilation. He out of these words bringeth in a conclusion of onely praise.

*The 6. Corruption.*

**B**ecause it is gathered out of S. Paul, that *a iustifying aith is alwaies actuall working by lone*: these w<sup>ds</sup>, is alwaies actuall are foisted in pag. 267.

*The Correction.*

1. **B**Esides our generall answere, that the Apostles sense is here followed, not his words precisely numbred: the Apostles meaning is evident, where hee saith, *neither circumcision availeth any thing, nor uncircumcision, but faith working by lone*; that no faith is availeable before God, but a working faith: then if it cease to work, it is no longer availeable; if it bee not availeable, it iustifieth not: therefore a faith that iustifieth, must bee alwaies working, which is all one as to say, *liuely, actuall*: but that this cauiller is disposed to triflie.

2. Neither is S. Paul alleaged to proue e-  
uery

very faith to be working: for who knoweth not, but that there is a dead faith, which worketh not: but mention is made directly of

A Falsifier. *iustifying faith*, which is alwaies working: therefore he sheweth himselfe a notable falsifier so to misreport the words.

3. *Augustine* out of this place concludeth that it is faith working by loue, which iustifieth: *Fides, qua operatur per dilectionem si in vobis est, iam pertinetis ad praedestinationes, ad iustificatos, &c.* Faith working by loue, if it bee in you, you doe belong to the predestinate, to those which are iustified, *serm. 16. de verb. Ap. apostol.* From hence then it is forcibly inferred, faith onely iustifieth, which is actuall working by loue: the faith, which they imagine to be in infants doth not worke by loue: *ergo*, it is not an auailable and iustifying faith, and so consequently a vaine faith, or no faith. To this argument, this doubtie Confuter answereth nothing, but *certaine it is*, that children are iustified by an habituall faith: and so like a skilfull Logician denieth the conclusion.

Thus I trust, it sufficiently appeareth, how friuolous and childish his obiections are: as for his scoffes and ridiculous termes; of being *familiar with scripture, such luck, such gamesters*, we passe them ouer as the words of children not to be regarded, or as of a phrantike person to be pitied: we are taught not to give

taunt

taunt for taunt, nor to recompence euill for euill. Rom. 12.17. And as *Chrysostome* saith,  
*No man healeth euill with euill, but euill with good.* And I say to this Cauiller, as *Augustine* to *Petilian* the *Donatist*: *Te arbitrari possunt homines, nihil inuenisse quod diceres, nisi tibi proponeres, cui malediceres:* Men may well think, that you could not haue found out what to say, if you had not propounded one vnto your selfe, to gainlay.

The 7. Corruption.

**B**ecause Synops. pag. 730. of the first edition: this sentence is alleged, *When wee haue done all, wee are unprofitable seruants, and we did no more then was our dutie: he crieth out, that the words of Christ are corrupted: because these words, all that are commaunded you, and say ye, are left out.* Then hee taketh vpon him to expound this text: that we are unprofitable seruants: first, in respect of God: secondly, in respect of our nature: thirdly, wee must so acknowledge for humilitie, &c. pag. 270. 271.

## *The Correction.*

1. **F**irst: He might easily haue scene that the text is not alleaged in the same forme of words: for Christ speaketh in the second

222 The answer to the 4. part of the Libel  
second person, when you haue done, &c. the sen-  
tence is pronounced in the first, when we haue  
done: therefore the sense was more aimed at  
then the words.

2. So much of the sentence is alleged, as  
was pertinent to shew that no workes are  
meritorious, because when wee haue done  
all, wee are *unprofitable*, in which word lieth  
the force of this testimonie in this place: Yet  
otherwhere the whole sentence is produced,  
where the occasion so requireth: as Synops.  
pag. 288. argum. 2. and pag. 662. arg. 2. there-  
fore he had no iust cause to complaine of cor-  
ruption.

3. The Euangelists in citing the old scrip-  
tures, repeate so much of the sentence, as is to  
the purpose, and leauethe rest: as Mat. 4. 13.  
out of Esay 9. 1. a great part of the verse is o-  
mitted.

4. And if this bee a point of corruption,  
*Hierome* also is a corrupter of Scripture, who  
thus alleageth this text: *Cum omnia feceritis, dicite, serui inutiles sumus*: when you haue  
done all, say ye are *unprofitable* seruants. He  
leaueth out: *all things that are commannded*  
*you, &c.* ad Ctesiphont.

2. Secondly: 1. Our Sauiour speaketh of  
that profit which redoundeth to our selues:  
as may appeare by the parable, *Doth he thank*  
*that seruant, &c.* So likewise, where no thankes  
is receiued, what profit to a man is gained or  
deserued?

deserued? And if it be taken, as he saith, that wee are vnprofitable seruants to God, this place still remaineth strong against merits: for if God receiue nothing from vs, then can we not merit or deserue from him.

2. Our Sauiour speaketh not of men in the corruption of nature, for they are not Gods seruants being not yet called, but of such as are vnder grace, and doe walke in obedience of Gods commaundements: and so doth Ambrose expound it: *Quis tanta salutis beneficia digno posse aquare seruitio:* Who can counteruaile so great benefits of saluation with worthie seruice? *serm. 16. in Psal. 119.*

3. And of all other it is most absurd, that Christ biddeth vs so to say for humilitie: as Augustine saith: *Quomodo est humilitas ubi regnat falsitas:* There is no humilitie, where there is falsitie: *Non ita caneatur arrogantia, ut veritas relinquatur:* Doe not so take heede of arrogancie, that you leaue the veritie: *Caus. 22. qu. 2. c. 9. 11.* It is not to be thought that Christ the veritie, would haue his Apostles lie for humilitie: to confessle themselues to be vnprofitable seruants, if they were not so indeede. For a more full answere concerning the true meaning of this Scripture, I referre the Reader to another treatise, Synops. pag. 933.

We are all vnprofitable seruants in of arrogancie, that you leaue the veritie, not only in humilitie.

## The 8. Corruption.

¶ **S**ynops. p. 668. The Scripture saith, *God on-  
sly forgiueth sinnes*, Mark. 2. 7. it is no scrip-  
ture, but the wicked Scribes and Pharisees so  
thought, whom our Sauiour reprehendeth.  
Lib. pag. 273.

## The Correction.

1. **O**ur blessed Sauiour doth not repre-  
hend the Scribes for so saying: *who  
can forgiue sinnes but God onely*, but because  
they charged him with blasphemie for taking  
vpon him to forgiue sinnes, not acknow-  
ledging the diuine power in him: our Sa-  
uiour rather by his silence approueth that  
sentence of theirs, as agreeable to Scripture.

2. This saying is called scripture, not be-  
cause it was vttered by the Scribes and Pha-  
risees, but because it is a principle taken out  
of the Scripture. Elay. 43. 25. *I am hee that  
putteth away thine iniquitie for mine owne sake,  
&c.* And Job saith, *Who can bring a cleane thing  
out of filthines, there is not one?* Job. 14. 4. If no  
man can make one cleane, then it is God on-  
ly that can doe it.

3. Ambrose citeth this text as scripture:  
*Quis potest dimittere peccata, nisi solus Deus, qui  
per eos quog; dimittit, quibus dimittendi tribuit  
potestatem:*

potestatem: Who can forgiue sinnes, but God onely; who also forgiueth by them, to whom he giueth that power? &c. lib. 5. in *Luc.* Goe now and charge *Ambrose* likewise to bee an abuser of scripture. But in trueth you your selfe are the man, that abuse your selfe and others with these childish and sottish cauls, that doe euery where proclaime your ignorance, and bewray your euill heart: For as *Basil* saith, *Lying is the very scope and end of impietie.* But passing ouer his vnchristian termes, and vnseemely scoffes, as not worthie the answere, I say with *Augustine*: *In bona conscientia teneo, quisquis volens detrabit fama mea, nolens addit mercedi mea.* In a good conscience I speake it, hee that willingly doth detract from my good name, vnwillingly doth adde to my reward.

### *The 9. Corruption.*

**S**ynops. pag. 749. To speake simply, death is the wages of all sinne, *Rom. 6. 23.* he hath falsified *S. Paul* by foisting in the word *all*.

### *The Correction.*

1. **T**he Apostles sente, not his sentence is there repeated: for in other places, where the text is cited, the words as they stand are repeated: as *Synops.* p. 747. lin. 17. pag. 656. lin. 31. pag. 775. lin. 50.

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2. This word *all*, is added *exegeticus* by way of exposition: for indefinit propositions in Scripture, though they want the note of *vniuersalitie*, yet are æquivalent vnto them: as Ioh.1.29. *Behold the lambe of God that taketh away the sinne of the world.* Ye may as well say that Christ taketh not away all the sinnes of the world, because *all* is not expressed, as that all sinne deserueth not death: because the Apostle onely saith, *the wages of sinne is death.*

3. *S.Paul*, Rom. 10.vers.11. alleaging the Prophet *Esay* 28.16. saith, *Whosoeuer belieueth in him, shall not be ashamed:* where the Apostle putteth to these words, *all*, or *whosoeuer*, and *is* *in* *him*, which words the Prophet hath not; will you say that the Apostle falsified the Prophet? Which is not alleged, as though any man had now the like gift of interpreting Scripture as *Paul* had, but to shew that it is lawfull, in more words to expresse the sense and meaning of Scripture.

4. Neither was hee the first (whom you challenge specially for this) that thus collected vpon this text: but a reuerend writer of our Church before him, thus inferreth vpon this text, *The wages and worthily deserued reward of all sinne in generall is death*, Rom.6.23. *Fulk* Rom.1.1.lect.11. whom I name not here, as though the aduersarie honoured the memorie of that excellent man, but to shew, that he neither is one alone or the first, that

that hath thus cited this Scripture.

5. This Scripture is not falsified at all, because it is the Apostles meaning, that al sinne of it selfe deserueth death: Galat. 3.10. *Cur sed is every one that continueth not in all things, which are written in the booke of the law to doe them: every transgression then of the law is vnder the curse, and so subiect to death: then consequently euery sinne: for sin is the transgression of the law, 1. Ioh. 1.3.4.* Hierome to this purpose saith: *Contemptus cuiuscunq; praecepti, praeipientis iniuria est: The contempt of euery commandement, is an iniurie to the commaunder.* And what is hee worthie of, that doth wrong to the everlasting Creator and lawgiver, but of death, without Gods mercy?

7. In this sense do the Fathers vnderstand S. Paul to haue spoken generally of all sinne: as *Origen. hom. 5. in Leuitic. Inuenimus de peccato, quod sit ad mortem:* We finde concerning sinne, that it is vnto death, *de delicto non legitimus*, of offences we do not reade, &c. though he make a difference betweene, *peccatum & delictum*, sinne and offence: the first in committing, the second in omission, which distinction hee saith is not alwaies found in Scripture: yet it appeareth by this comparison, that hee taketh the Apostle to speake of all sinne.

Augustine also saith: *A Deo est quicquid pertinet ad naturam, ab illo non est; quicquid sit*

Death the  
wages of  
all sinne.

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*contra naturam: peccatum autem contra natu-*  
*ram est, de quo mors, &c.* Whatsoever belon-  
geth to nature is of God; whatsoever is a-  
gainst nature is not of God: but sinne is a-  
gainst nature, whereof death, and all things  
which are of death doe spring: *ad articul. fals.*  
*imposit. art. 5.* Here his meaning must be, that  
from all sinne death springeth, because all  
sinne is against nature, because no sinne is of  
God, &c.

7. That place Matth. 5. 22. 23. sheweth,  
that there are diuers degrees of euerlasting  
punishment, not that any of those sins there  
named are exempted from thence, but more  
or lesse punished there: as *Origen* doth ga-  
ther vpon the like place Matth. 23. 15. *You*  
*make him twofold more the child of hell.* Wee  
learne by this, that there is *eorum qui in gehen-*  
*na futuri sunt differentia tormentorum*, a dif-  
ference of torment of those, which shall bee in  
hell, because one is simply, another twofold  
the child of hell.

*The 10. Corruption.*

**S**Ynops. p. 907. *Iudas when he was in his ho-*  
*liest course, was but a theefe and an hypocrite,*  
*as the Scripture testifieth of him.* S: Peter saith  
of *Simon Magus*, that his heart was not right in  
the sight of God: there is no Scripture for the  
first, and in the second place, was is thrust in,  
for is, Libel. 175.

*The*

## The Correction.

First, how *Iudas* is proued by the Scripture and exposition of some of the Fathers in his holiest course to haue been but an hypocrite, I haue shewed before, in the defence against *Slaunder* 11. whither I desire the reader curteously to looke backe. I will not vse needlesse repetitions of the same thinges to auoide prolixitie, as the Libeller doth often, as it should seeme, for lacke of matter: shewing his simplicitie.

2. The Cauiller doth here egregiousely shew his follie: for the wörds of *Peter* are reported in the third person, what he said of *Simon Magus*, and therefore could not bee rehearsed otherwise, then by a verbe of the third person, that *his heart was not right*, &c. Neither is this vnusual in the new Teitament in the alleging of Scripture, to chaunge the person, & the tence or time; as Matth. 13. 15. *that I might heale them*, saith the Euangelist: and *he heale them*, saith the Prophet, Esay 6.10. And againe, Saint *Peter* saith out of the 16. *Psalme*, *Thou hast shewed me the waiers of life*, Act. 2. 28. hauing relation to the accomplishment of the prophesie. But the Psalmist saith, *Thou wilt shew me the waiers of life*, Psal. 16. 9.

3. We ground not an argument vpon the chaunge of the tence, but vpon the true meaning of *S. Peters* words: whether, wee say his hart *was not*, or *is not right*, it sheweth he was

but an hypocrite: for he saith, *thou art in the bond, sic ouïor, of iniquitie*: which words shew, that hee was knotted and rooted in his hypocrisie, not then begun, but then shewed.

Simon Magus never  
but an Hypocrite.

*Ambrose* saith: *Petrus Simoni, qui magica artis consuetudine depravatus putasset: Peter to Simon*, that being corrupted with the custome of Magicall art thought, that hee might get the grace of the spirit with money, said, *non est tibi pars neque pars in hac fide, thou hast no part nor fellowship in this faith*, *lib. 2. de paenit. cap. 4.* From hence I note two things, that *Simon* did not leaue his witchcraft, though baptized, and therfore was not an hypocrite now only, but before; and that seeing he had no part in the faich (as *Ambrose* readeth, and *Gratianus* reporteth his words *Caus. 1. quæst. 1. c. 19.*) hee was never in heart baptized, for then he must haue had part in the fellowship of the faith, whereof hee had receiued the signe. Wherefore by this that hath been said, I trust it appeareth, that he had little cause to say, *Doth not silence in this case crie corruption?* I may say of him, as *Hippomachus* of one, that had long arines being commended for a good wrestler: *Yea* (saith he) if the crowne were hanged aloft, and to be gotten by reaching and catching: so if the masterie were to be had by lying and ouerreaching, and catching at words and syllables, not by sound wresting and grappling, this aduersarie would soone go away

simus sub-  
dei id est tu  
sicut et ap-  
pehalis.

away with it. But his silence would haue shewed his wisedome, whereas his brabbling vttereth his follie: and he shall do well to make amends afterward by holding his peace: as Gennadius reporteth of one *Senerus* seduced to be a Pelagian: *Agnoscens loquacitatis culpam usque ad mortem silentium tenuit, ut quod loquendo contraxerat tacendo emendaret*: Acknowledging his loquacitie, he kept silence vnto his death, that hee might recompence by his silence, what he had offended in speaking. *Gennad.catalog.*

*The 11. Corruption.*

**S**ynopsi. pag. 472. S. Paul concludeth that a *Man is iustified by faith onely, without the workes of the law*. Manifest corruption, saith he, by thrusting the word *onely* into the text. *Libel. pag. 277.*

*The Correction.*

1. **S**aint Paul's words are not here repeated: first, for then the sentence should haue been vttered in the first person, we conclude, as it is in the text, not S. Paul concludeth. Secondly, elsewhere, when the text is alleaged, the words as they stand, are rehearsed, as *Synopsi. pag. 598. lin. 43. p. 885. lin. 13. p. 887. lin. 9.* Thirdly, neither should the sen-

tence alleged haue been expressed in other letters, but in the common character, as it standeth in the first edition. pag. 5 66. lin. 2.

2. The text onely then is not here vrged, but an argument therefrom concluded, and therein included: that because a man is iustified without the workes of the law, it followeth, that he is iustified by faith alone. So *Origen* inferreth vpon this place: *Dicit sufficere solius fidei iustificationem, ita ut credens quis tantummodo iustificetur, etiam si nihil ab eo operis fuerit expletum*: He saith that the iustification of faith onely sufficeth, that one belieuing onely may bee iustified, though hee haue fulfilled no worke: *lib. 3. ad Roman.* Say now that *Origen* also corrupteth *S. Paul*. So likewise *Ambrose* in *3. ad Rom.* *Iustificati sunt gratis, quia nihil operantes, neque fidem reddentes, sola fide iustificati sunt dono Dei*: They are iustified freely, because working nothing, nor rendring nothing, they are iustified by faith onely by the gift of God. Againe, in *4. ad Roman.* *Cum videant Abramum, non ex operibus legis, sed sola fide iustificatum*: When they see *Abraham* iustified not of the workes of the law, but by faith only. *Ambrose* thus concludeth only faith out of *S. Paul*, without any corruption at all: out of which Father I haue twentie like pregnant testimonies at the leſt at hand for iustification, *sola fide*, by faith onely.

Iustificati-  
on only by  
faith.

3. Where

3. Where you say there is no Scripture for *onely* faith, though this place of the Apostle be equiualent to that speech: yet somewhat to satisfie your contentious spirit, I will name you such a Scripture: as Luk. 8.50. *μίαν μίστην, beleue onely, &c. and she shall be saued.*

4. Your euasion of workes that goe before grace, that the Apostle onely speaketh of such, will not serue your turne: for euen such workes are excluded, which God hath prepared for *vs to walke in*, Ephes. 2.8.10. This was the old shift of the Pelagians, as it should seeme, which Hierome remoueth thus writing vpon these words, *By the works of the law shall no flesh be iustified*: *Quod ne de lege Mois tantum dictum putas; & non de omnibus mandatis, qua uno legis nomine continentur, idem Apostolus scribit dicens, consentio legi Dei secundum interiorem hominem*: Which leaft you should thinke spoken only of the law of Moses, and not of all the commaundements, which are contained vnder this one name of the law, the same Apostle writeth, saying, *I consent to the law of God in the inward man, &c. ad Ctesiphont.*

5. Whereas S. James saith, *that a man is iustified of workes, and not of faith onely*, 2.24. hee speaketh not of that iustification, wherby we are made iust before God, but of the outward probation and testification thereof, as it may appeare out of the 22. verse, *Was not Abraham*

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ham our father iustified through workes, when he  
offered Isaac his sonne vpon the altar? But Abraham  
was iustified before God by faith at  
the least thirtie yeeres before. Genes.15.6.

Abraham beleeuued God, and it was counted to  
him for righteousness: therefore by this worke  
his faith was proued and made knowne: as  
the Angell saith, *Now I know that thou fearest God*, Gen.22.12. he was not thereby iustified  
before God. This distinction of iustification  
Thomas Aquinas alloweth: *Iacobus hic loqui-  
tur de operibus sequentibus fidem, qua dicuntur  
iustificare non secundum quod iustificare dicitur  
iustitia infusio, sed secundum quod dicitur iusti-  
tiae exercitatio vel ostensio, vel consummatio: res  
enim fieri dicitur, quando perficitur, vel innotescit:* James speaketh here of workes following  
faith, which are said to iustifie, not as the in-  
fusion of iustice is said to iustifie, but as it is  
said to be the exercise, shewing or perfecting  
of righteousness: for a thing is said to be done,  
when it is perfected and made knowne: *in  
epist. Iacob. 5.5.* And no otherwise Origen saith,  
that Abraham was iustified by workes: *Quia  
certum est eum, qui vere credit opus fides & iu-  
stitia operari:* Because it is certaine, that hee  
which truly beleeueth doth worke the worke  
of faith and righteousness, *lib. 4. ad Rom.* Thus  
S.Paul and S.James are reconciled: the one  
speaketh of our iustification, that is the infu-  
sion of iustice before God, which is by faith;  
the

the other of the testification thereof by  
workes.

*The 12. Corruption.*

**S**Ynops. pag. 532. *I am the bread, Ich. 6.35.*  
The text is corrupted by leauing out two  
words, *of life*, which if he had put to, his argu-  
ment against transubstantiation had bin de-  
stitute of all force.

*The Correction.*

1. **I**Fit bee corruption of Scripture, some-  
time for breuitie sake to leau out a  
word: you had best charge our Sauiour with  
that corruption: who saith out of *Esay*, *The*  
*spirit of the Lord is upon me, Luk. 4.18.* where-  
as the Prophet saith *of the Lord Iehouah*.

2. He might haue considered, that the ar-  
gument taken out of this scripture, is set  
downe from Bellarmines report together with  
his answere, *lib. 3. de Euchar. cap. 24. argum. 1.*  
So that herein is no deceite nor corruption  
in rehearsing that, which is by others pro-  
pounded: although it were graunted, that  
some ouersight might passe in the first pro-  
pounders, which is not yet proued: other-  
wise, when this text is alleaged by himselfe,  
all the words are expressed: *I am the bread of*  
*life. pag. 509. lin. 1.*

3. It

3. It was not necessarie nor pertinent to addethe rest of the words: neither haue they any aduaantage in putting of them to: for where Christ saith, *I am the liuing bread, or bread of life*; so he likewise saith, *this is my bo-die* (pointing to the bread) *which is giuen for you*: but he gaue his liuing, not his dead bo-die for them: As then Christ is not chaunged into bread, when hee saith, *I am the bread of life*, but it is a figuratiue speech: so the bread is not chaunged into his liuing bo-die, where he saith, *this is my bo-die giuen for you*. But here of necessitie alio a figure must be admitted; as *Augustine* saith: *Corporis & sanguinis sui figuram discipulis commendauit & tradidit*: Hee gaue and commended a figure of his bo-die and bloud to his Disciples, *Enarrat. in Psal. 3.* So *Tertullian* before interpreted, *this is my body, that is, a figure of my body, lib. 4. cont. Marcion.* So then, as Christ is not materiall bread, but spiritually: so the bread is not his materiall body, but likewise spiritually. This comparison then standeth still, betweene these two speeches, though the word *(of life)* be supplied, that in both a figuratiue kind of locution must be admitted.

*The 13. Corruption.*

**T**He Scripture saith, that Christ was giuen onely for those that are giuen to him,

him, to whom he gineth eternall life, John 17.2.  
the word *onely* is maliciously added Libell  
p.278.

*The Correction.*

1. **H**ere not so much the sentence, as the sense of the Scripture is applied: doth the Scripture say nothing, but that which in so many words is expressed in Scripture? then should we want Scripture for the probation of many substantial poynts of our faith. That then is not only Scripture, which in so many words is there found, but that also which may be from thence necessarily collected: As our Sauiour maketh that Scripture, which is inferred out of Scripture: as Matth. 22.31. *Concerning the resurrection of the dead, haue you not heard what is spoken to you of God, saying, I am the God of Abraham, the God of Isaac, the God of Jacob? God is not the God of the dead, but of the living:* In these words our Sauiour saith, that God speaketh of the resurrection: whereof there is no expressie mention, but onely a naturall and proper collection. That then is not onely Scripture, which the words onely betoken, but which the sense also truely collected, yeeldeth, as Hierome saith: *Nec putemus Euangelium in verbis esse, sed in sensu; non in superficie, sed in medulla; non in sermonum folijs, sed in radice rationis:* Let vs not thinke the Gospell to bee in the words, but in the sense; not in the outward shew,

shew, but the marrowe; not in the leaues, but  
in the roote, *in epist. ad Galat. c. 1.*

2. The Scripture here alleaged, Ioh. 17.2, is only produced to proue that the elect on-  
ly are giuen vnto Christ: the wordes stand  
thus, *Who are not contented to say, as the Scrip-  
ture saith, that Christ was ginen only for those  
which are giuen him, to whom he giueith eternall  
life, Iohn 17.2.* That is, the elect, for to them  
only is life everlasting giuen: by the collection  
out of this text, it doth appeare wherefore it  
is quoted: that the elect onely are giuen to  
Christ, because they onely haue eternall life.  
The argument may be framed thus: Eternall  
life is giuen to all those that are giuen to  
Christ: none but the elect haue eternall life:  
*Ergo*, none but they are giuen to Christ. The  
proposition of this argument is grounded  
vpon the very words of the text, Iohn 17.2.  
But that Christ was ginen onely for those, which  
are giuen him, is taken as graunted, for none  
that stand for vniuersall grace, that I knowe  
deny this assertion, but the question is, who  
are giuen vnto Christ. *Snecanus* a patron of  
vniuersall grace, affirmeth that *Iudas* was gi-  
uen vnto Christ, p. 724. wee affirme that the  
elect onely are giuen. Therefore seeing this  
Scripture was not brought forth to fortifie  
this assertion out of these words, *Christ was  
giuenly only for those, &c.* he cannot proue any  
addition.

And

And yet further, this assertion, that Christ died only for the elect giuen vnto him, is euident also out of this chapter, Ioh. 17. vers. 9. *I pray for them, I pray not for the world; but for those which thou hast giuen me.* From whence, this reason may be enforced: Christ prayed onely for thole which are giuen vnto him; he gaue himselfe to death onely for those whom hee prayed for: vers. 19. *for their sakes doe I sanctifie my self, which was by sacrificing himselfe, Rhem. Ioh. 17. 19. Ergo, he gaue himselfe to death only for those, which are giuen vnto him, that is, the elect.* Wherefore both these assertions, that the elect are onely giuen to Christ, and that Christ was giuen onely for the elect, being so evidently deduced out of scripture, it is no corruption to affirme, that the Scripture saith, *that Christ was onely giuen for those, that are giuen him, that is, the elect.*

3. Ambrose proueth out of the Scripture, Christ died only for the Elect.

that Christ was not giuen, but only to thole which beleeue: as vpon these words of Esay 9. ver. 6. *Vnto vs a child is borne, a sonne is giuen: Puer natus est nobis, non Iudais; nobis, non Manicheis; nobis, id est credentibus, non incredulis, &c.* A childe is borne to vs, not to the Iewes; to vs, not to the Manichees; to vs, that is beleeuers, not vnbeleeuers: *Sic puer non omnibus natus est, sed fidelibus:* So the child was not borne for all, but for the faithfull, lib. 3. de fid. cap. 4. Augustine also out of the Scripture proueth

proueth the same: Christ died for the children of God, which he sheweth by this scripture, Ioh. 1.1.52. *Iesus was to die for that nation, and not for that nation onely, but that bee should gather together in one, the children of God, which were scattered.* But the elect are these children, and none els: *Tales filij filio Christo dati sunt, quemadmodum ad patrem dicit ipse (ut omne, quod dedisti mibi, non pereat, sed habeat vitam eternam) hi ergo Christo intelliguntur dati, qui ordinati sunt ad vitam eternam, ipsi sunt illi praedestinati:* Such sonnes are giuen to the sonne Christ, as hee saith to his father (that all that thou hast giuen me should not perish, but haue eternal life) these are vnderstood to be giuen to Christ, which are ordained to eternal life, they are y predestinate, *lib. de corrept. & grat. c. 8.9.* Then this must be the conclusion, that Christ died for the elect and predestinate, and none els. And hereby the way let it bee noted, that where *Augustine* saith, *Christ saith to his father (that all that thou hast giuen me should not perish, but haue eternall life)* this sentence is neither found in these very words in the 17. of John, where Christ prayeth to his father, nor in the 6. of John, as the glosse noteth, *dist. 4. de panit. cap. 8.* but is rather inferred vpon Christ's words vttered in diuers places. Let him now crie out also against *Augustine*, that hee is a corrupter & falsifier of the words of Christ.

4. Christ's

4. Christ's death we graunt was sufficient to all, but effectuall onely to the elect: and herein wee refuse not Peter Lombards distinction: that Christ offered the price of redemp<sup>t</sup>ion, *pro omnibus quantum ad sufficientiam*; *sed pro electis tantum quantum ad efficaciam*; *quia prae destinatis tantum salutem effecit*. For all in respect of sufficiencie, but for the elect onely in regarde of efficacie, because hee wrought salvation onely to the predestinate, *lib. 3. distinct. 20. C.* Againe, he saith in another place: *Christus electos tantum sicut se dilexit, eorumq<sup>ue</sup> salutem optauit*: Christ only loued the elect as himselfe, and wished their salvation, *libr. 3. distinct. 31. D.* If Christ *only* wished the saluation of the elect, then he *only* to their benefit intended his death. Now aske your Master from whence he hath this *tantum*, onely: if he adde it of his owne, why doe you not refuse him? if he hath his warrant from the Scripture, then is it no corruption to affirme, the Scripture saith, Christ gaue himselfe to death onely for the elect, that were giuen him.

5. Concerning the addition, which *Sixtus* the 4. made vnto the *Ave Marie*: and, blessed be *Anna thy mother*, of whom thy virgins flesh hath proceeded without blot of originall sinne: he would excuse it thus, that these words are not added to the text, neither do they proue

out of them that our Ladie was conceaued  
without sinne.

Contra. 1. Why (Sir) as though any of  
these pretended corruptions of Scripture did  
addesse, or make any innovation in the stan-  
ding text? your answere here if it were suffi-  
cient, may serue very well for all your  
owne obiections.

2. It shall be shewed cuen now, if you will  
haue a little patience, that you make bolde  
with the originall text, by adding to, and ta-  
king from it, by chopping & changing of it.

3. What though this addition of Pope  
*Sixtus* be not in the text of your Bibles, yet is  
it in the text alleaged in your seruice for the  
Conception of the Virgin *Maria*: and the  
Pope graunted great indulgence to those  
which should say the (*Ave Maria*) with that  
clause: And seeing this annexed piece ma-  
keth but one sentence with the (*Ave Maria*)  
being distinguished by an imperfect point;  
and *blessed is the fruit of thy wombe Jesus Christ*,  
and *blessed is Anna thy mother*, &c. it cannot  
be but an addition to Scripture?

4. You say the conception of the Virgin  
*Maria* without sinne is not grounded vpon  
this addition, or that we may pray to our La-  
die: yet this new scripture, together with  
your new found feast of the Conception, is  
warranted by the authoritie of the Papal see,  
which

which hath power to allow Scripture: As it standeth in the decree of *Sixtus 4. De ipsius immaculata virginis mira conceptione gratias referant, &c.* That they should giue thankes for the miraculous conception of the immaculate Virgin, and say Masses, &c. that they may thereby by the merits of the Virgin bee made more fit, &c. You imagin then, that her merits are greater becauise of her sinlesse conception, and so are ye more imboldened to pray to her: and therefore your inuocation vpon the Virgin *Marie* is in part grounded vpon her miraculous conception. And all this the Pope ordaineth, *by the authoritie of almighty God, and of his blessed Apostles Peter and Paul: Extrau. comun. lib. 3. t. 1. 2. c. 1.* Wherfore seeing the Pope promiseth great indulgence to all those which shall celebrate this festiwall, and sing Masses in the honor of this miraculous conception, you must either say, that the Pope bringeth in a new seruice without warrant of Scripture, or that he maketh Scripture of his owne: now chuse which you will.

Now to keepe promise with you: it is an vsuall thing in your Church, both to add to and take from Scripture, as may be seene euery where in your vulgar Latin translation: It would fill a large volume to note all the places corrupted, but for a taste I will produce some.

2<sup>o</sup> Genes. 21. 9. playing with Isaac, saith the Latin, where Isaac is added: 28.5. Rebeckah, the mother of Esau and Jacob, left out in the Latin: 31.47. both according to the proprietie of his language: this clause added. Genes. 34.1. which she bare unto Jacob, left out: 38.12. the daughter of Suah Iudahs wife: daughter wanting in the Latin: 41.22. awaking, and againe overcome of sleepe, &c. added: 47.22. they had their ordinarie of Pharaob: out of the common barnes, saith the Latin. Exod. 2.23. And she brought forth another sonne, and called his name Eliazar, saying, the God of my father is my helper, and hath delivered me out of the hand of Pharaob: all this is added in the Latin, being not extant in the originall. A thousand such places might be remembred, wherein their Latin translation, which they haue decreed to bee authenticall, corrupteth the Hebrewe text. But wee neede not giue an instance of lines, seeing they haue added whole leaues and bookees to the Canonickall Scripture, as the Apocryphal stories of *Indith, Tobie, Macchabees*, with the rest.

Now to returne vnto my kind friend, that hath spied so many faults: what hath he gained, but the name of a false accuser? for there is not one of these devised corruptiōes, which either by example of Scripture, or like deduction of the Fathers, or by conference with other places is not rectified and rauised.

It

It were an easie matter to requite him with the like, and to pay him home with his fellowes faults: as how Bellarmine, Dan. 11. 37. for he shall not regard the desires of women, readeth he shall. Tit. 3. 10. after once or twice admonition & once, saith he. Iudith 5. 18. these words: the temple of the Iewes had been cast downne to the ground: he saith, are suppositia foisted in. Hosius, Rom. 6. 19. for sanctification, readeth satisfaction. Stapleton, Galath. 1. 8, 9. readeth; if an Angell should preach otherwise, then we haue received of the Church, &c. These and other such bold aduentures vpon the Scripture are more at large set downe, Tetra-Ital. pag. 59. 60. where the Reader shall be more fully satisfied for this matter.

Thus hath this vnfriendly neighbour taken vpon him to discouer the ouersights and scapes of these two books, which he hath sought by his wrestings, cauils and deprauations to mangle and deface: I hope I shall not neede to say as Iphicrates of Aristophon with whom he contended: *That his aduersarie was strong, but his cause the better:* for I <sup>Bariss apud</sup> arris in <sup>σέμινα</sup> <sup>τηρούσαν</sup> <sup>m.</sup> feare not, but that the goodnes of the cause hath had in this conflict the best successe. And as he hath pried and searched into some corners of another mans house, I could wish with Drusus, who when a workman offered for fие talents to make his house so close, that none should see into it, said, *I will give thee*

For you wil these renne, to make it so open that every part may  
be seene, that all men may see how I line: that he  
also had taken a perfect view of the whole  
part.

building: for by his contradictions the truth  
is more fortified: his darke eye onely aimed  
at the blemishes, the light of the truth daze-  
led his eyes, that he could not endure to be-  
hold it and acknowledge it. I may there-  
fore say vnto him; as *Augustine to Faustus*:  
*Vestrum oculum malicius error in solam pa-*  
*tem nostram segetis ducit: nam & triticum cito*  
*ibit videretis, si & esse velleris: Malicious error*  
*leadeth your eye onely to the chaffe of our*  
*corn: for you might espie good wheat there*  
*also, if yewere wheate your selues* *out. Faust.*  
*lib. 5. cap. 11.*

Now concerning the aduersaries charge,  
who heapeþ vp so many *malicious* and *wil-  
full falsifications* of authors, *corruptions* of  
*Scripture*, &c. I speak this in the feare of God  
and in the testimonie of a good conscience,  
that though in so large a volume, and long  
a piece of worke, some faults by oversight  
might scape and be passed ouer (for from er-  
rors of negligence, and insuoluntarie slippes,  
what humane writer can challenge to bee  
free?) and I say with *Augustine: Scripta mea,*  
*sicut Dei data, sic etiam errata mea agnosco: My*  
*writings as I confess they are Gods giwings,*  
*so mine own errings: ad Simplician lib. 2. q. 5.*  
Yet I doe cleare my selfe (and I trust by this  
true

true defence have sufficiently declared the  
same) from all malicious corruptions, such  
as so many as are suggested: so that I nothing  
doubt in this case to say with S. Paul, *As for  
me, I passe very little to be iudged of you: I judge  
not mine owne selfe, for I know nothing by my  
selfe, 1. Cor. 4.4.* And as Augustine iarth of  
the false accusations of Petilian: *Nihil eorum  
quibus me criminatus est mihi conscient sum: I  
am not guiltie of any thing wherewith he ac-  
cuseth mee.* And so I conclude with the same  
Fathers sentence: *Etiam me in mea causa, sicut  
inimicus existimari cupit, deficiente & oppreso,  
vittrix erit causa cui seruo: Though I should  
faint and faile in mine owne cause, as the ad-  
uersarie would haue it imagined, yet the  
cause (of truth) which I serue, shall  
neuer be conquered: libr. 3.*

*cont. Petilian. cap. 2.*

*Laus Deo: Vincat veritatem.*

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Errata.

Pag.3. line 19. Pref. for φωλας ο, reade φωλας ο. p.5.l.1. for cationem, r. rationem. p.20.l.15. anno 47. r. canon. 47. p.28.l.27. non talib. r. cum talib. p.33.l.13. fences, r. offences. p.64.l.19. general. 26. r. generat. 26. p.97.l.12. p.18. r. p.180. p.137.l.23. Caullers, r. Caullers. p.113.l.23. σπουδαζοτα, r. σπουδαζομε; in the marg. p.157.l.13. no heretike, r. an heretike. p.163.l.9. τοιω, r. τωιω, in the marg. p.167.l.10. againe, r. agmina. p.271.l.17. πιε θορδε, r. πια κορδα. p.183.l.18. obseruation, r. obsecration. p.202.l.10. verissima, r. verissime. p.205.l.30. conforteth, r. consenteth, p.209. l.10. aith, r. faith. Pref. p.11.l.6. in the marg. ομοειν, r. ομοειν.

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Places omitted, are thus to be supplied.

Pag.99.l.19. lib. 1. cont. Iouinian. p.202. l.10. lib. 2. cont. Crescon. c.7. p.203. l.17. lib. 2. cont. Crescon. c.2. p.209.l.10. enavat. in Psal. 26. p.221.l.10. lib. cont. Petilian. 3.2. p.228.l.16. tract. 25. in Matth:

